

Ponconfonist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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sence and working of the Christian conscience in the aggregate of its constituents"; and is proved, "when her constituent elements act together on the verdict of the Christian conscience." One such act, for instance, as the liberation of the slaves in the West Indies, done as an act of plain duty but questionable expediency, "stamps the Legislature Christian before God and man, more than all the fictitious survivals of her play-professions of Anglicanism."

Dean Alford, of course, admits "enormous difficulties" in the carrying out of disestablishment. "After the principle is conceded by our Legislature, long years may be spent in arranging satisfactorily the conditions of the parting covenant." But the sense of justice in the English community is so strong that it may be laid down as an element safely to be assumed, that what the Church deserves at the hands of the State it will have. "Believing this, I am content," nobly writes the Dean, "to leave the whole question of property, and legal status, to the conscience and the wisdom of the legislature." He is not afraid that the priestly power will gain strength from the separation. "The bulk of English Churchmen are anti-sacerdotal." Convocation will then become a reality—a representative body of the whole Church, clergy and laity—nor is to be supposed that when the Church is more fairly and fully represented, her representatives will be less mindful of their Christian duties to one another than they are at present.

This "Church of the future," as "a free Church in a free nation," the Dean of Canterbury thinks, and we agree with him in the opinion, will not lose even her outward *prestige* and precedence, at least not for many generations. Ultimately, the Anglican clergy will not be impoverished by the change. Modifications and adjustments there will be, of course—but funds will not fail. "The chief hindrance to the liberality of Churchmen for Church purposes now is, the semblance of self-sufficiency which the Church has put on by reason of her union with the State. Remove this hindrance, and the fountain of private liberality will flow as it has never flowed before." And then, among the powers which will have departed from the Church, the *vis inertiae* will certainly be one. The hampering power of *the law* will be another. Many things may then be hoped for which are now impracticable—and something like an effective supervision of clerical work is one of the most desirable of them. For, "when the Church leans, not on the State and the law of freehold, but on her own demonstrated usefulness, the bishop's visitations will become realities, and will be genuine inspections of parochial results." The paper concludes with the following wise and timely words—"We shall most effectually defend our Church and the truth of which we hold her to be the guardian, by being best prepared for the change, and readiest cheerfully to act on the manifested course of God's providence. Great sacrifices will possibly be required of us. When the change is imminent it will be most undesirable, in all cases except those which cannot be avoided, that the maintenance of vested rights should protract, for a whole generation, a mixed and impracticable state of things. Very much will depend on the attitude which the Church and its rulers assume

towards the Legislature when the time shall come. If, as there appears too much reason to fear will be the case, we fight the inevitable inch by inch, entrenching ourselves behind chimerical theories and obsolete precedents, the result will be calamitous indeed. But if we generously advance into the forefront of the change, and show ourselves worthy to guide the English Church in this crisis of her fortunes, I know of no church in the world that might win for herself a prouder position:—I know of no opportunity in the history of any church, so pregnant with good, and so promising of Christian progress."

There are weighty words—weighty with true Christian wisdom. The one thing which is to be desired above all others, is to emancipate both the clergy and the laity of the Church of England from the bondage in which they are held fast by mistrust and terror. No higher service could have been rendered to them than that which will so powerfully tend to release them from the torturing apprehensions with which they approach what Dean Alford characterises as "the inevitable." Courage is one of the most exalted virtues—that courage, we mean, which is born of the love of truth. And it has its exceeding great reward. It lifts a man out of the lower and darker plane in which the noisy passions of human nature blemish the sight of conscience, and suppress its vitality, and it raises him to one in which he can see things as they really are, and make them part of his own life and joy. We offer our tribute of profound respect and gratitude to the very reverend Dean of Canterbury, not because his vision of the coming change agrees so closely with our own, but because he has set the example—a rare one in these days in an English Church dignitary—of placing himself towards it in the attitude of a Christian MAN—because his faith rises as the demand for it becomes more pressing—because he refuses to relax for an instant his grasp on spiritual good—because he is keen in his outlook for the Church's true dignity, wealth, and power just where so many of his brethren discern nothing but her degradation and ruin. A score or two of such spirits would save not only all that is worthy of being saved of the Church of England, but would bear the Christian faith unscathed, through the terrible crisis which awaits it. We cannot but anticipate that Dr. Alford's example will become contagious—that the torch of truth which he has lifted up on high will throw its light across the pathway of many a sincere but perplexed Churchman now stumbling in doubt and darkness. We wish him as his best reward the fullest realisation of his hopes—and that he may live to see the Church which he loves and adorns fully prepared to accept her position as from the hand of God, and eager to enter on her new field of opportunity in confident reliance upon His promised blessing.

ECCLESIASTICAL NOTES.

We have heard not a little of the vagaries of particular clergymen, sometimes founded on old laws, but often not so founded. It is necessary to distinguish in such cases, between the clergyman who is at fault and the Church of which he is a minister. Probably it is desirable to make this distinction in the case now before us, but we are not quite sure, and

as Parliament is not sitting, we cannot get, at short notice, the opinion of a law officer of the Crown as to the legality of the clergyman's acts. The facts we call from the official correspondence printed in the *Poole Herald* of October 1. It appears that on August 16th, 23rd, and 30th, banns of marriage had been published between Joseph Brewer and Jane Payne Butler, in the parish church of Bere Regis, Dorsetshire. It is stated that on the day before the "second asking" the Rev. H. S. M. Dodington, curate of Bere Regis, intimated to the woman that he should refuse to solemnise the proposed marriage, on the sole ground that she had not been baptized. On her requesting to be admitted to the ordinance of baptism, either on her own responsibility or on that of sponsors, it was made known to her that it would be necessary for her to submit to a three months' course of religious instruction, as preparatory to the administration of the solemn rite.

Here was a case! A curate (we know what Sidney Smith says about curates) takes upon himself to refuse to marry a person who has not been baptized, and states that he shall require three months to educate her for "Christian baptism." A more flagrant case of personal impudence or of sacerdotal intolerance has probably not occurred in England for years past. But it is necessary to mark the result. The Rev. G. C. Smith, of Bere Regis, a Nonconformist minister, wrote, as a parishioner, to the Bishop of Salisbury, and stated the facts of this case. Mr. Smith said—

I took the liberty, my lord, of opening correspondence a few days ago, with Mr. Dodington touching this matter, which was causing offence to my fellow parishioners. I cannot but bear most willing testimony to his Christian courtesy, the carefulness with which he has reviewed the grounds of his decision, his manifest conscientiousness, and his loyalty to the laws of the Church as he interprets them. But the impression prevails on the minds of many, and in my own, that his refusal to solemnise marriage between the persons named, save on a condition that may involve indefinite or perpetual postponement of the proposed union, cannot be sanctioned either by civil or ecclesiastical law. Your lordship will admit that the question not only affects the happiness of two parishioners, now held in a humiliating state of suspense, but may painfully bear upon the interests of many, in this and in every diocese, who possibly, through no neglect of theirs, have never been baptized or may be unable to affirm or prove the fact of their baptism. I beg, therefore, that your lordship will be pleased, without undue delay, to give such authoritative interpretation of the law affecting this case, as shall either strengthen, and make safe and honourable, the position so conscientiously held by Mr. Dodington, or lead Joseph Brewer and Jane Payne Butler to hope that they shall not longer be debarred from the marriage service of the Church.

The reply which was received to this communication was as follows:—

Palace, Salisbury, Sept. 14, 1868.

My dear Sir,—Owing to circumstances, your letter of the 8th did not reach me until the 11th inst., and since then I have been too ill to attend to business. I have no power to give, in a summary way, any authoritative interpretation of the law upon the case you put. Before I heard from you Mr. Warre had written to me, and I had answered his letter.

Yours faithfully,

W. K. SARUM.

G. C. Smith, Esq.

The Rev. G. C. Smith, or as the "W. K. Sarum" entitles him, "G. C. Smith, Esq." thereupon wrote a letter which any bishop would have been rather surprised to receive from a "layman" or an "Esq." Mr. Smith's communication is an elaborate statement of the facts and the law of the case, accompanied by an expression of surprise that the bishop cannot interfere. In this instance the bishop probably did not know the law, and was not aware the curate in question might have been, and might still be, prosecuted for civil damages. The end of the case is that one of the parties to the banns is now undergoing a fortnight's instruction with a view to baptism, and after that to marriage. The Bishop of Salisbury has declined to interfere, and by declining has sanctioned these monstrous and absurd sacerdotal pretensions. After reading this correspondence we come to the conclusion that the application of the civil law is the only way to bring these men—both bishops and curates—to their senses, and to ensure justice between man and man and for man and woman.

A few years ago we used to read and to quote pathetic appeals from "Committees of Laymen," and various "Church Defence" Societies, for funds to prosecute their work. The appearance of such appeals, notwithstanding a sort of external and superficial activity, was quite sufficient to indicate the state of the cause in which the "Laymen" and the "Defenders" were engaged. We have now a similar, but, on the whole, more mournful, appeal from the "Church and State Defence Society." It is as follows,—and in quoting it we give the society

all the advantage of its *Times*' advertisement without charging therefor:—

TEN THOUSAND HALF-CROWNS are NEEDED by the CHURCH and STATE DEFENCE SOCIETY, to assist it in meeting the heavy expenditure consequent upon issuing its Address to Her Most Gracious Majesty the Queen and circulating the same for signature (previous to presentation) in every parish in England, Ireland, and Wales. All who recognise the benefits accruing to the State by its union with the principles of the National Church, and are willing to support the Right Hon. Mr. D'Israeli with things as they are, against the sophistry of Mr. Gladstone and things as they never should be, are invited to send their half-crown contributions, addressed to the Secretaries of the Church and State Defence Society, 3, Waterloo-place, Pall-mall, S.W.

This advertisement is, on the whole, unique. It is unique in politics to intimate that "ten thousand half-crowns" will save the Established Church, and it is unique in style, to call for support to the "Right Hon. Mr. D'Israeli with things as they are." There is a policy! "D'Israeli and things as they are," and only ten thousand half-crowns needed to carry it into effect! It must be a melancholy reflection to many individuals that these ten thousand half-crowns which might support "D'Israeli and things as they are," are not at all likely to be forthcoming.

A letter has lately been published by the Rev. Thomas Jackson, somewhat modifying the views expressed in the celebrated communication read to the Wesleyan Conference. Mr. Jackson and other leading ministers still fear lest Wesleyans should become too political. We are more inclined to accept laymen like Mr. Holden, M.P., the Liberal candidate for one of the West Riding constituencies, as a better representative of modern Wesleyans. That gentleman has just said, in reply to one of his constituents:—

His own opinion in reference to the English Church was that it would be benefited by disestablishment. He thought it would become stronger, that it would be more efficient as a religious institution, and that it would be able to recover to itself nearly all those whom it had lost. He believed, for instance, that if the English Church was disestablished, the body to which he belonged—the Wesleyans—would be induced to return to it. The Wesleyans kept apart from the English Church at present, because as an Establishment it was a hotbed for the spread of Romanist doctrines. He wished to state his opinions honestly and openly, and there was nothing he admired Mr. John Bright more for than his honest statement in the House of Commons, that if the Tories wished the prosperity of the English Church, they must endeavour to clear away all those elements of dissolution that were within it. He believed the time would come when the disestablishment of the English Church could no longer be put off; but that event would be hastened, not by those outside the Church, but by those who were within it. It must be remembered, with reference to this movement against the Irish Church, that the Nonconformists were merely going along with a most talented and highly religious body of men who belonged to the English Church. Nine-tenths of the members of the House of Commons who voted for Mr. Gladstone's resolutions were members of the Church of England; and he was thankful to say that there was a Liberal party connected with that Church. If politics should ever come to be a question between church and chapel—if Churchmen should all become Tories, and Dissenters all become Liberals, then the Church of England would be doomed. He did not think the question of disestablishing the English Church would come before Parliament, but he earnestly entreated the friends of that Church to get clear of this dead body of the Irish Church which they were trailing along with them, and to clear their consciences of this wrong; for then, he thoroughly believed, the Church of England would be more firmly seated in the hearts and affections of the English people than ever it was before.

We should have taken occasion, from the Church Congress at Dublin, to comment upon some peculiar incidents which we have noticed in the reports that have reached our hands, but for the acute and spirited letter of our Dublin correspondent. That gentleman has anticipated more than we could have said. We refer the reader to his communication.

ANTI-RITUALIST CONFERENCE AT MANCHESTER.

A conference, convened by the Manchester Diocesan Church Association, opened its sittings yesterday in the Manchester Town-hall. A number of subjects are set down for discussion, such as "Middle-class Education," "Nursing Institutes and Sisterhoods," "Ecclesiastical Courts," &c., and the purpose of the conference is to consider the relation of all these matters to the Ritualistic movement, and the best means of counteracting the tendency in that direction. The conference was held in the large room at the Town-hall, and was well attended by both clergy and laity. In the absence of Mr. Colquhoun, who had been announced to preside, the chair was taken by Mr. Robert Gladstone, President of the Manchester Diocesan Church Association. In the course of his opening remarks, that gentleman expressed a hope that no sincere Churchman would long entertain the idea which some had seemed to hold, that it might be desirable to secede from their communion rather than remain in an Establishment which permitted, unrebuked by the bishops, such practices as those recently witnessed at the harvest festivals of Haydock and Brighton. When people had rats or thieves in their houses, they set to work to get rid

of them and punish them according to law; so should Churchmen deal with Ritualists. After praising the conduct of the Bishop of Manchester, who had always expressed himself prepared to act where he had sufficient evidence, and who only last week put a stop to the doings of the Rev. Mr. Sedgwick at St. Alban's, Chelwood, the chairman went on to describe the tendency to Romanism in the middle classes by the agency of such schools as those established at Lancashire, Shoreham, and Hurstpierpoint by the Rev. Mr. Woodard. A lengthy discussion of this topic ensued, which was commenced by the Rev. James Bardsley, of St. Ann's, Manchester. He described in some detail the establishment of Mr. Woodard's schools, and the great need there was of supplying the middle classes with good schools which would be free from all suspicion of Romanism. He condemned the system of "boy confession," and observed that, rather than call confession a Divine ordinance, he must regard it as a diabolical institution. He did not accuse the promoters of the Rev. Mr. Woodard's schools of being conscious Romanists. Dr. Newman had no more idea of going over to Rome when he first embraced certain principles than he (Mr. Bardsley) had, but the principles inevitably led there. And so it was with the principles inculcated in these schools and ruling their management. Speeches from the Rev. Warden Stubbs, the Rev. Dr. Jardine, and the Rev. J. C. Ryle followed, taking similar views, and urging the desirableness of counteracting the effect of Mr. Woodard's schools by the establishment of better and cheaper ones, which would be true to Evangelical principles. The success of Mr. Woodard's schools was due to their meeting a real want of the middle classes—that of extremely good education at an extremely moderate cost. The proceedings of the conference will be continued to-day.

THE IRISH CHURCH AGITATION.

The agitation in favour of Mr. Gladstone's policy has been pursued during the last week or two with unusual vigour. In all parts of the country meetings have been held and lectures delivered, with a view to influence the elections that are to take place next month. We give such reports of these meetings as our space will allow.

COVENTRY.—DISGRACEFUL SCENE.—On Tuesday, September 29, Laurence Gane, Esq., of the Middle Temple, attempted to reply to a lecture which had been delivered by the Rev. J. Bardsley in favour of the Irish Church. As soon as the doors of St. Mary's Hall were opened, the best positions in the room were taken up by a band of rough-looking fellows, evidently well charged with beer, who declared themselves to be lovers of the Church and the Queen. It was evidently intended, and plainly asserted, that the lecturer was to be "put down." As soon as Mr. Gane, accompanied by the leaders of the Liberal party, came on the platform, he was greeted with cheers from his friends, and groans and other hideous sounds from the "Constitutionalists." The lecturer appealed to his audience to give him "fair play," and very ably commenced to deal with the question of the Irish Church. He had not proceeded far, however, when these "Church-and-Queen" men began shouting, bellowing, jostling, &c., to such an extent that it was evident that though in a large minority they must have it all their own way. A few minutes before nine o'clock the "Constitutionalists" began jollily to the time of "Johnny comes marching home." The friends of Mr. Gane advised him to desist, and he and a large number of the influential members of the Liberal party adjourned to an anteroom, where a meeting was held, and a resolution unanimously passed "that a larger hall should be taken, and Mr. Gane invited to reply to Mr. Bardsley as early as possible, the whole Liberal party to be invited to assist in securing him a hearing." It was felt by all that this attempt to Burke discussion by gathering together the black-guardism of the town, primed with beer, will do immense service to the Liberal cause in the coming contest. A more disgraceful exhibition has seldom been witnessed in Coventry, and the cause that needs this sort of thing must indeed be bad.

WORCESTERSHIRE, &c.—Relative to the lectures on the Irish Church lately delivered at Evesham, Moreton-in-the-Marsh, Blockley, Stow-on-the-Wold, and Shipston-on-Stour, by Mr. Gane, a correspondent writes:—"His visits to these places have been of great service. His lectures have elicited the commendation, not only of those who concurred with him, but also of many who differed from him, on account of the high talent by which they were marked, and the most admirable spirit in which they were delivered. They were distinguished by clearness and cogency of argument, blended with chastened and effective humour. Full information was given on the great question of the day. Principles were clearly enunciated, and the current objections against the disestablishment and disendowment of the Irish Church fairly discussed and fully met. At Evesham a very large assembly crowded the Town-hall. W. W. Brown, Esq., presided. A small sprinkling of opponents served to enliven the meeting; and, by their occasional interruptions, gave to Mr. Gane an opportunity of displaying a gentlemanly and forbearing spirit, which elicited very general admiration. The Rev. Harvey Phillips, B.A., moved a vote of thanks to Mr. Gane, which, without waiting for a seconder, was carried by acclamation. At Moreton the chair was occupied by the Rev. H. Kerrison, and after the lecture Mr. Gane answered some questions bearing on the subject. At Blockley, Richard Reynolds, Esq., presided. A crowded and enthusiastic audience received Mr. Gane's lecture

with strong expressions of approval. The following resolution was moved by the Rev. C. J. Middleditch, and, having been duly seconded, was carried unanimously:—

That, having heard the clear and conclusive statements of the Irish Church question given by Laurence Gane, Esq., this meeting recognises the ability and good feeling by which that address has been marked; and also declares its conviction that the disestablishment and disendowment of the State Church of Ireland, and the withdrawal of State support from all other religious bodies, whether by permanent endowment or by annual Parliamentary grant, are essential to the peace and prosperity of Ireland, and would be conducive to the well-being of the United Kingdom at large.

At Stow-on-the-Wold a crowded audience received the lecture in a manly spirit. Three clergymen of the Church of England were present; one of them supported a vote of thanks to Mr. Gane for the admirable spirit in which his lecture had been delivered; the others gave expression to similar feelings with respect to the lecturer, though all stoutly opposed the measures he advocated. At Shipston-on-Stour an unequivocal token of alarm was given by the advocates of Church abuses in the withdrawal of permission to meet in the most commodious room in the town, and the necessary transference of the meeting to the Baptist chapel. A great amount of inquiry has been awakened in the district visited by Mr. Gane. The friends of freedom and justice have been confirmed in their sense of what is due to Ireland; waverers have become decided, and objectors have been silenced, if not converted. The correspondent to whom we are indebted for this report, expresses a strong opinion that if the friends of religious freedom would do as was done in this case, apply to the Liberation Society for a lecturer to be placed at the disposal of some one in a district who would take care to make proper and complete arrangements for meetings to be held in a number of adjacent towns, a great force would be brought to bear on the cause of religious freedom at the ensuing general election.

WEST OF ENGLAND.—Several important meetings have been held during the last few days in the West of England in support of Mr. Gladstone's policy for the disestablishment and disendowment of the Irish Church. The whole of these have been attended by the Rev. N. T. Langridge, of St. Mary Cray, as a deputation from the Liberation Society. The meeting at Stroud was held in the subscription rooms, and appear to have been a great success. The *Stroud Journal*, which devotes four columns to a report of the proceedings, says:—

The large room was crowded with an enthusiastic audience, who continually applauded the facts and arguments adduced by the lecturer. His address was an able and exhaustive argument, and was delivered in the most telling and popular manner. Throughout there was not the semblance of dissent or opposition, and at the close Mr. Langridge received a perfect ovation, and a resolution to support only those candidates who would vote for the disestablishment of the Irish Church was carried without a dissentient.

J. H. Barnard, Esq., presided, and on the platform were the Revs. W. Lasky, H. Young, E. Jacob, J. P. Barrett, D. F. Close, Mr. W. Dangerfield, and others. Several other ministers were in the body of the room, amongst whom were the Rev. C. Poynder and W. C. Baker. On the following evening Mr. Langridge lectured at Nailsworth, to a large and enthusiastic audience, J. Leonard, Esq., being in the chair. The meeting at Gloucester was held in the Corn Exchange on Thursday last. The attendance was very large. The chair was occupied by J. Heane, Esq., J.P., and Mr. Leonard's lecture was much applauded. The Rev. W. Collings, of Gloucester, very ably supported the vote of thanks to the lecturer. The Rev. W. Tatlock, a clerical agent, we understand, of a society in connection with the Church of England, created some excitement by attempting a defence of the Irish Church; his remarks in condemnation of Mr. Gladstone, however, only elicited ringing cheers at the mention of that gentleman's name. Much amusement was caused by Mr. Tatlock's announcement that the Rev. Brewin Grant would shortly reply to Mr. Langridge's lecture. Important meetings were held on Tuesday and Wednesday at Great Malvern and Leominster, at each of which Mr. Langridge lectured. The Rev. Mr. Thorpe presided at Great Malvern, and gave a very temperate and forcible defence of religious equality. At Leominster, Mr. J. Newman, J.P., was in the chair. The Rev. P. Thompson, M.A., with Messrs. Southall and Saxby, spoke in support of Mr. Gladstone's proposals. It will be seen that a Liberal candidate has just been brought out at Leominster against the two Conservative candidates.

DORCHESTER.—A numerous and influential meeting in favour of the proposed measure for the disestablishment and disendowment of the Irish Church was held at the Corn Exchange, Dorchester, on Wednesday. The attendance was one of the largest ever known in Dorchester, and included a number of gentlemen from all parts of the county, whilst the proceedings throughout were characterised by a tone of respectful firmness and determination. The chair was taken by Mr. Matthew Devenish, J.P. The meeting was subsequently addressed by the Rev. E. Merriman, of Dorchester; the Rev. Charles Williams, agent of the Liberation Society, Southampton; Professor Rogers, Bridport, and other gentlemen. The speeches set forth the injustice which was being done to the sister country, in maintaining by State aid a Church which had altogether failed in her object as a missionary Church; and it was urged that if the emoluments of the State were withdrawn, it would be the means of infusing more real Christian work into the ministry. A number of facts were stated to disprove the statements advanced at the Church and State meeting held in the same hall a few days previously, as to the title of the Irish Church to the

endowments she possessed, and the meeting was urged upon to give its cordial and hearty support to those candidates during the coming election who would promise to support to their utmost the measures which have been inaugurated by Mr. Gladstone. The proceedings throughout were of the most demonstrative and enthusiastic character, and cordial votes of thanks were passed to the gentlemen who had so lucidly explained the facts of the question, which were before so little known among the public.

PORTSEA.—A stormy meeting was held at Portsea on Friday evening. It was convened by the mayor (Mr. R. E. Davies), in compliance with a numerously-signed memorial from the inhabitants. Long before the hour announced for the proceedings to commence, the neighbourhood of the hall was crowded with people, and by eight o'clock every nook and corner in the room were packed. Both Liberals and Tories were well represented, and on the platform the parties were divided, the Liberals being on the right and the Tories on the left of the mayor. After a short introductory speech from the chairman, the Rev. J. G. Gregson proposed, and Mr. J. Williams seconded, the following resolution:—

That in the opinion of this meeting it is desirable to act justly towards Ireland, and to treat it, not as a dependency, but as a part of the United Kingdom and therefore possessing all the rights of England and Scotland, and that, while believing the disestablishment of the Church would promote the interests of the Protestant religion, the meeting deems disestablishment desirable and expedient, mainly because the Church of the minority is established neither in Scotland nor England, and consequently the Church of the minority should cease to be the Established Church of Ireland.

The resolution was read amid loud applause. Mr. Cudlipp moved, and the Rev. Mr. Williams (Church of England) seconded, the following amendment:—

That, in the opinion of this meeting, the disendowment and disestablishment of the Irish branch of the United Church of England and Ireland will be detrimental to the true interests of the Protestant constitution of the country as by law established.

After considerable uproar, during which persons attempted to address the meeting, but could not be heard, the chairman put the amendment, for which there was a good show of hands; but the resolution was carried by an overwhelming majority.

BELPER.—On Thursday evening, October 1st, the Rev. F. Knowles gave a lecture in the Court-room of this town, on the Irish Church, with a view to refute the arguments of Mr. Brewin Grant, for its perpetuity, and also to show that Mr. Grant gave the view of a Dissenter, not the view of Dissenters in general. The chair was occupied by W. P. Adshead, Esq., and the room was filled by a numerous and attentive audience. Mr. Knowles gave an interesting history of the Irish Church, replied to Mr. Grant's question, Why do not Protestants attack the larger Church? dwelt at some length on Mr. Gladstone's resolutions and the Suspensory Bill, the Aytoun debate, the No Popery cry, and several other important questions connected with the above subject.

We may briefly mention other lectures which have been delivered during the last fortnight, which will show that the movement is now being prosecuted with great vigour. The Rev. Marmaduke Miller, President of the United Methodist Free Churches for the current year, has delivered effective addresses at Salford, Hulme, and Manchester. Westmoreland and Cumberland have been visited by Mr. George Kearley, the society's agent, who has lectured at Kirby Thorpe, Maryport, Wigton, Cockermouth, Ulverstone, Barrow, and Whitehaven. In the last-named places there was an animated discussion. The audiences at some of those lectures have been immense, and occasionally the lecture has been reported verbatim in the local newspapers. The Rev. Charles Williams, of Southampton, has been equally alive. Mr. Williams has lectured at Tiverton, Exeter, Torquay, and has delivered four lectures in the neighbourhood of Liverpool. Mr. Williams is this week at Accrington, Oldham, Belper, and Ripley. Mr. Lawrence Gane, on Monday, lectured at Great Yarmouth, and to-night he visits Bury St. Edmunds. Besides the above, Mr. John Andrew has attended several meetings in Yorkshire, and the Rev. J. H. Gordon, of Darlington, and the Rev. G. Browne, of Barnsley, have been engaged in different places. Mr. Gordon is this night at Cardiff to attend a discussion. This work, we need not say, will be continued as long as it may be needed.

THE CHURCH CONGRESS AT DUBLIN.

The Church Congress commenced on Tuesday. There was an early service at St. Patrick's Cathedral, which was crowded with a vast auditory. At the conclusion of the service the Dean of Cork delivered the congressional sermon, taking his text from Luke v. 7.—"And they beckoned unto their partners which were in the other ship, that they should come and help them." In an ingenious and eloquent discourse he applied the illustration to the circumstances of the Church. He said that there was an urgent call for unity and co-operation from all who will help. It is plainly not a time to look for further aid from the State at an hour when statesmen hold that—

Religion is the affair of the individual, and the individual alone, with which the State has no concern; that the Church, like any club or corporation of individuals, is to be protected by the State while peaceable, and to be jealously and sternly repressed by the State the instant it threatens to be troublesome.

Whom, then, is the Church to call upon? At least upon her own body, or the members of the Anglican communion. Referring to the occasion upon which they were met, such meetings, he said, brought a blessing with them, and he added:—

Above all, it is deeply significant that this great gathering should take place here and now. It is a

deeply significant fact that our English brethren, unsolicited by us, but not doubting that they would receive from us the welcome which they always gave to Irish Churchmen who took part hitherto in this Congress, resolved that they would hold their next meeting in Ireland, and make the Irish Church their host—that they should have anticipated the invitation we were ready to send, and the welcome we were eager and glad to give. This is a significant fact, for it testifies to the deepening conviction of our English brethren that, come what may to their Establishment or ours, the two Churches are one—one not by the external and legal bond of an Establishment merely, but one by the organic unity of their inner life—one by that union which no State has ever created, and which no State shall ever have the power to destroy. It is significant that we meet not only here, but now in this grave and solemn crisis in the history of the United Church—for the peril is not alone to us, it is a grave and solemn crisis to our common country and to our common Church. Think as men may about the merits of the struggle in which we are engaged, all must be agreed as to the greatness of the issues of it—that they involve the decision of great questions and changes which, by the logic of events, will work themselves to yet larger and, it may be, unforeseen results. It is a time of organic change with which we are threatened, and it is a time of serious peril to Church and State. We say to the Church, as distinguished from the Establishment, and we say that advisedly, for we do not forget, as we are often accused of doing, that the Church is not the Establishment—that for her no more than for an individual does life consist in the abundance of the things she possesses; yet it is equally a danger for the Church as for an individual that she should suddenly lose all her possessions. The sudden loss of her wealth may seriously endanger the spiritual life of the Church as well as of an individual. At such a moment our English brethren come among us, and at such a moment we give them a hearty and loving welcome, not the less hearty and loving because we know they speak to us, not their own feelings merely, but the feelings of the vast majority of our English brethren, when they tell us they come to us with loving hearts and brotherly kindness in their hearts. It is not in your hearts, my English brethren, no more than it is in the hearts of multitudes of your brethren, to watch in coward and selfish security, from your safer harbour of refuge, your brethren caught in the storm, straining against the perils of the deep, and to note critically how, as they strain against the storm and the tide, their movements have not, perhaps, all the calculated order and regularity of their foes, nor that their voices, as they lift them in prayer or in command, have not caught the measured cadence of their critics. You have not come here to look on or sneer at us, when we are making exertions to save our breaking net. You have come to take your places beside us in all brotherly kindness, to raise your hand to us, to feel the weight of our net, to understand how, if it be not imperilled by the multitude that it encloses, it has perils of its own from the violence of the sea in which it is set. You come to us to hear us tell how it is that we have toiled all night and have caught nothing; to hear us tell that our night has not been the Eastern night of those first fishermen—warm and still, bright and favourable for toil—but like one of our own northern nights—stormy, wild, and tempestuous, lighted only by the flashes of civil and religious strife; and yet that, in spite of all this, though we have won little, we have lost none. Be sure of this, that you will not hear from us one sound of unmanly rage or terror. You shall hear from us no mock entreaties for pity. You have come to hear us tell you, in all brotherly freedom of speech, that, if we need your help, you also largely need ours. You need us really, though not, perhaps, as much as in those early days when English missionaries, won from Ireland, helped to convert the yet heathen population within the folds of the Church.

The first general meeting was held at two o'clock, in the large concert-room of the Exhibition Palace. The room was crowded in every part, and interest was shown by those present in the proceedings. The second meeting was held at seven o'clock in the evening, in the same room. The inaugural address was delivered by the Archbishop of Dublin, who, in the course of his observations, said—

The Congress was of no party in politics. In regard to all the questions that divided Churchmen, it held itself absolutely neutral. That great assembly had as little right to be regarded as a demonstration in favour of the maintenance of the Establishment as a demonstration against it. But the presence of so many distinguished members of the English Church was an expression of their heartiest sympathy with that spiritual body—that Irish Church, Catholic and reformed—which was before establishments were thought of, and which will be, even if these should utterly pass away. It was an expression of their wish that the two Churches should continue one in doctrine and in discipline. The Congress, as it was of no party in politics, so was it of none in theology. Nothing would involve it in more inevitable ruin than an attempt to make capital out of it for any particular section of the Church. He thought it would be owned that a spirit of entire impartiality had presided over the selection of those under whose shaping hand the arrangements were made. They had sought as speakers and writers representative men. The world had its periodical exhibition, setting forth its latest acquisitions; the Church might surely have like gatherings of its own. He earnestly asked them to pray to God that His Spirit might be poured out on them all, so that if any standing by, in the spirit of mockery, should say, "What do these feeble Jews?" they might be bold to answer, "We are seeking to build up the walls and streets of our Jerusalem in troublous times; we desire, above all things, to see it a city at perfect unity with itself."

The business of the Congress was then proceeded with.

The first subject on the paper was "Our Religious Societies: how their economical and efficient working may best be promoted." Mr. THOMAS TURNER read a paper, in which he recommended the establishment of a National Church Assembly as the only means of increasing the efficiency of religious societies. The Attorney-General of IRELAND advocated the adoption of the principle of centralisation as the true principle of economical administration. He illustrated the argument by reference to the case of

the Missionary Society, and the Society for the Propagation of the Gospel. He did not mean to suggest that they ought to be blandered, but he deprecated the establishment of smaller societies, which ought to be incorporated with either of them. He also advocated combined and harmonious co-operation between the clerical and lay elements of the Church. Mr. Gorst, M.P., thought it was not necessary to have a voluntary association to do what was really the work of the Church, and he blamed the Church for allowing them to do her work. There was waste from London to the furthest point their missionaries worked. He contended that it was their duty to place themselves in such a position that if the framework of the National Church were taken away, they would be in possession of an instrument whereby they would be enabled to perform the work for which their Church existed. Archdeacon DENISON said that after hearing Mr. Turner's paper he began almost to be afraid that since he left London the Church had been disestablished, although he had not read of it. He never before heard so much said against the societies, and he did not think they were so much in fault. It was owing to the fact that the spiritual assemblies of the Church of England had lain so long in abeyance that it had been thought necessary to form voluntary societies. He advocated a system of central organisation. Mr. THOMAS, as Secretary of the Church Missionary Society, repudiated the charge that it had used its means extravagantly.

A paper was then read by the Rev. Dr. KAY, on the "Hindrances at home and abroad to the progress of missions, and how they may be overcome." The Rev. F. MEYRICK attributed the failure of missions to want of zeal, and recommended better organisation of the societies. The Rev. Canon M'NEIL, of Liverpool, whose presence evoked anenthusiastic demonstration, reviewed the home hindrances, such as pre-occupation in worldly business and pleasure, and uncertainty as to what the message is that was to be delivered. Pursuing this line of observation, the Rev. gentleman made some remarks which were understood to be disparaging of the clerical office, and there were loud expressions of dissent from a portion of the audience, amid which he resumed his seat. The Rev. H. BOWLEY continued the discussion, and denied that the Church missions had proved a failure.

In the evening, after the members, to the number of about 250, had dined together in the Exhibition building, the Congress resumed its sittings at seven o'clock. The Archbishop of DUBLIN, who presided, announced that the subject for discussion was "The relative functions of Church and State in national education." The Rev. R. GREGORY read the paper, which reviewed the different systems which are in use, and condemned the Irish one, while he commended the one which prevails in England. Archdeacon DENISON, in a characteristic speech, expressed his hostility to the conscience clause in the English system, and wound up with the observation that the man who was most fitted to carry on the defence of the Church had become her foremost enemy. The Dean of LIMERICK put forward in earnest terms the conscientious objections which prevented Irish Protestants who supported the Church Education Society from accepting aid from the National Board. The Rev. JAMES BYRNE defended the National Board system. The venerable Bishop of CORK, who with difficulty came forward, and received a cordial welcome, took the same view as the Dean of Limerick. Mr. POWELL, M.P., advocated religious teaching in the day schools. The Rev. G. WHISTLER, of Cork, in an able speech, delivered in a genial and conciliatory manner which disarmed the evident hostility of the audience, supported the National system, pointing out the benefits derived from it in his own parish, and the freedom which he enjoyed in giving religious instruction. The Bishop of OXFORD replied to Mr. Byrne with a felicity and power which won the admiration of the meeting and established him in the favourable opinion of many who had regarded him with the strongest prejudice. The Dean of WATERFORD, amid strong manifestations of dissent, took an opposite line of argument in support of the National system. His Grace the ARCHBISHOP deprecated the repetition of such demonstrations. Lord ORANMORE observed that there were 2,400 schools, attended by 24,000 Protestant children, scattered all over the country, an average of ten to each school, and if the National system did not exist, how would it be possible for those Protestant children to get education? They would be altogether excluded from the benefit of education. This closed the discussion.

On Wednesday the Dean of CASHEL read the first paper, the subject of which was "Church Work and Life in Ireland." He thought the scheme too large to be disposed of in a single paper, and therefore restricted his observations to Leinster and Munster, leaving to others to treat of Ulster and Connaught. He deprecated appeals to naked arithmetic, as calculated to obscure great social questions, though it might be amusing to have computations made as to how much per head a clergyman got for the souls under his charge. He observed that the work of parishes, still too numerous in Ireland, where the minister might be regarded as the chaplain of a few families, should be extensively consolidated; but wherever there were 100 or 200 Church-members scattered over a parish of considerable extent, or double that number concentrated in some town or village, the work of the clergyman would be incessant. It is a fallacy to suppose that the Church in Ireland is the Church of the rich. The clergyman often does not know the faces of half the owners of the soil, and the subscriptions which he receives for charitable objects come from struggling residents and not from the wealthy classes. They had not the

fervour and activity of town religious life in country parishes, but he believed they had a real and growing religious life and Church feeling. There was a larger proportion of attendants at church, and of communicants, and more liberal contributions were given from the comparatively small population.

The Rev. A. IRWIN, M.A., read a paper on the same subject. He stated that within the last sixty years more than 500 additional churches had been built, and 242 old ones had been enlarged, besides which 172 schoolrooms and other buildings were licensed for Divine service. Emigration had been thinning the population, but the labours of the clergy had brought the people to attend in greater numbers. The Ecclesiastical Commissioners, except in some rare instances where it was proved that the people were too poor, have required that local funds should be contributed. Within the last thirty-five years more than 370,000 have been contributed by Irish Churchmen for building, and enlarging, and improving, and endowing churches, and this without including the munificent sum which Sir B. L. GUINNESS laid out on the restoration of St. Patrick's Cathedral.

The Rev. W. C. PLUNKET proceeded to defend the Church from the charge of not having used the opportunity which it enjoyed since 1838 to accomplish such missionary work as might have been expected, the census showing that there is scarcely any perceptible change in the proportions of the Roman Catholic and Protestant populations. He gave, in conclusion, the following answers to "Mr. Gladstone's indictment":—

In the first place I utterly reject the notion that the right of the Church to her property and State position is to be judged by the measure of missionary success. Secondly, I consider it contrary to common sense, as well as justice, to test the missionary success of our Church by the short experience of twenty-three years, even supposing those years to have been years of millennial calm. Thirdly, I deny that those years were so happily circumstanced as to admit of the clergyman pursuing his vocation without any external barrier to impede him. Lastly and chiefly, bearing in mind the disturbing influence of emigration, I refuse to regard the census returns as furnishing us with a reliable test of the success or failure of missions. No; if we should desire to estimate the results of the missionary labours of our Church during that period, in common fairness let us not forget those who have been scattered abroad. Let us summon back in our imagination all those who, during that period, have left our shores. Let us add to that number those who, emigrating as Roman Catholics, renounced their errors when once they found themselves in a foreign land. Let us imagine, I say, this great multitude gathered before us, and then, and not till then, let us ask ourselves the question whether, considering the admitted difficulties of her position and the short period of her trial, our Church, as a missionary Church, has proved herself incompetent.

Amongst the subsequent speakers was the Bishop of DERRY, who said that he believed their Church work and life required more pastors. The man who would withdraw one pastor from a mountain parish seemed to him to be more guilty than he who upon a stormy night would withdraw the beacon light from some dark fatal road.

The Rev. Dr. M'NEIL next spoke. Referring to the position of the Church in Ireland, and the difficulties it has to encounter, he characterised the opposition of the Church of Rome as not merely a divergence in religion, but a "political conspiracy." He thought that it was the duty of their rulers to resist the encroachments of such a Power. If the powers that be ruled without reference to conscience, how, he asked, could they expect the people to obey without reference to conscience? A cry was raised of "religious equality." That, he said, was impossible—a sentiment in which the meeting seemed very heartily to concur. The Church of Rome, he said, repudiated the notion of equality, and required an unconditional submission. Then the cry of "justice" was raised. He denied that judicial justice between man and man was justice between England and Rome. The former supposed a common standard of right, but there was no common standard of right between Rome and England. The Bishop of OXFORD, who was warmly applauded on presenting himself, closed the discussion with a few observations. They had been told, he said, of a Church which was languid and ready to die out, but was it not one of the first signs of such a material and spiritual death that ideas died out before dissolution, and that the tongue was tied because the heart was empty? They had heard the ablest and clearest arguments from the speakers. He added—

It is said there are many of the subtlest scents which can only be brought out of the leaf in which God's providence has placed them by rudely crushing it, and then it gives out its fragrance. (Applause.) It may be the very troubles of the Irish Church have drawn out those great results. Trouble lies hard upon a dying man, but it only rouses the energy of a living man. (Hear, hear.) I cannot believe it possible that a Church containing men capable of speaking and acting as this morning has shown, understanding and rising in the knowledge and application of all the deep rules which the Church of Christ has received and embodied—I cannot believe it possible that such a body can really be approaching to any great destruction of their usefulness, or any lasting diminution of her fame. (Loud applause.) The observations of the right rev. prelate were applauded to the echo.

At two o'clock the Congress again met, the Bishop of Meath occupying the chair. The subject for discussion was, "How the Church can best secure and retain the attachment of her younger members," which was discussed at great length.

(From our Dublin Correspondent.)

The "Church Congress" has just [Saturday] concluded its sittings in Dublin. It was a novelty here, and, of course, the ardent adherents of the Law Church

looked upon its meetings with considerable interest. We owe to Archbishop Trench, I dare say, these meetings in the Irish metropolis. The Archbishop, unlike his predecessor, Archbishop Whately, has strong Ritualistic tendencies, and inasmuch as the Church of England ministers in Ireland are almost to a man opposed to the slightest movement towards Puseyism, and conduct their services as plainly and simply as any Nonconformists almost, the present Archbishop is, no doubt, desirous to inoculate them with the virus of Ritualism; and so he induced the "Church Congress" to assemble in Dublin, and brought over a swarm of Ritualistic ministers from England to infect Irish Protestants with the principles and practices of Puseyism. This is the secret, I have not the slightest doubt, at the bottom of the meetings of "the Congress" in our city.

The Irish clergy of the Law Church expected, of course, that the present crisis in their Church would form the subject of discussion during "the Congress." But the programme of proceedings entirely excluded it. The truth, I believe, is that the organisers of the meetings knew that if the "disestablishment and disendowment" questions were debated, the advocates of these measures would be found to be the leading minds in "the Congress," and that their arguments in favour of disestablishment and disendowment could not be answered by any others in the Congress, and thus would "the Church" be shown to be itself divided on these questions with the best men within her fold, the advocates of disestablishment. This would never do; and consequently the topic was excluded from the programme.

What a strange position for a Church to be placed in! Its most important interests are at stake, if we are to believe its adherents, and yet when its leading ministers and laymen are assembled together in an Annual Congress they dread to discuss these very matters! Only think of a Methodist Conference assembling, or a Presbyterian General Assembly, and fearing to breathe or read about the deepest interests of their Churches! But, I had almost forgotten that the Law Church has no power to regulate its own affairs as the Conferences and Assemblies have. Its affairs must be regulated for it in the House of Commons, even to the very mode and manner and words in which its members "say their prayers." We hope to relieve them from this anomalous position, at an early date, and to make the Law Church a Church of Christ controlling its own affairs, and being supported by its own members. If the "Church people" were only all good Christians, how grateful they would be to us Liberals for the benefits we intend thus to confer gratuitously upon them!

The Congress commenced here last Tuesday morning, when the Very Rev. Dean Magee, of Cork, preached on the occasion in St. Patrick's Cathedral. You'll excuse me if I err in the correct titles and terms applied to these clergymen, inasmuch as being a New Testament Christian, I cannot be expected to know exactly all ecclesiastical titles, none of which I have ever met with in that Book. Only think of meeting with the like of this in the New Testament—"The Very Reverend Paul, Dean of Antioch, preached a special sermon on the occasion, when the Venerable Archdeacon Timothy, of Ephesus, conducted the morning service," &c., &c. The thing is laughable enough, if it were not such a burlesque on Christianity. Well, the Very Rev. the Dean of Cork, Dr. Magee, preached before the Congress from Luke v. 7,—"And they beckoned unto their partners, which were in the other ship, that they should come and help them." He took "the net" to be the Law Church and no other, and it contained, in its catholicity, good and bad fish. I think he was perfectly safe in assuming the latter. The result of this, he remarked, was that "the net" was breaking because the clergy, the fishermen, were straining it by dragging in the fish while these "bad fish" were darting seaward. They wanted their brethren in the "other ship" to come and help them, to put a hand to the breaking part and keep it from going entirely. He thus tried to drag into the pulpit the "disestablishment question," where no debate could take place, and no one could reply to him. But who "the partners in the other ship" were he failed to make clear. The State, he indicated, had long been the Church's partner, but now seemed deaf to her calls to come and help. He then deplored the tendency of the present day towards unchristianising the nation—towards making this a nation having no God. What does Dean Magee, "or any other man," mean by "a nation having no God"? Is God, "the Father of all flesh," to become extinct? Do these men know what they talk about? Is God ignored in the United States, Canada, Australia, or New Brunswick? Are there not as true Christians and as earnest Protestants in those lands as in these? Any of the countries named

would put our Protestantism here to the blush, if it were not that it is past all shame, and yet there is no State religion in those States. Dean Magee stated that we should be "a creedless, prayerless, Godless nation," if "the Church" were disestablished. Only think of that, ye Wesleyan and other Methodists of England; ye Congregationalists and Baptists, ye Presbyterians of the Free Church and the United! If the 500,000 Irish Episcopalians be disendowed and disestablished, ye will all be left "creedless, prayerless, and Godless"! Horrible fate! What is to become of us all? Seriously, how can an intelligent man like Dean Magee bring his mind down to talk such bosh with his tongue? He actually added that with "modern statesmen"—of course he meant those youths Billy Gladstone and Johnny Bright—"there is neither a Divine Ruler, nor a Divine Judge, nor yet a Divine Saviour"; but he was kind enough to say that these men alleged that "religion is the affair of the individual, and the individual alone, with which the State has no concern." What a dreadful idea this is for any "modern statesmen" in this or any country to entertain!

But as the State was now not "a partner" on whom to call, "would they call to those other partners who engaged with her in the same task long since, but have been drifted by storm and time far away, and almost beyond the reach of our voice?" Whether the Very Rev. Dean meant Roman Catholics or Dissenters in this figure, is not very clear. I believe he meant Dissenters, for he says—"if these partners would again unite, what might they not do!" Just so. But there is, not the shadow of a chance of it ever taking place, and if the breaking net of the Law Church is never to be mended until Dissenters put to their hands as "partners" in Puseyism and Ritualism, then the Very Rev. Dean will wait awhile.

I am, however, occupying, perhaps, too much space in dealing with Dean Magee's sermon. During the course of the Congress the Right Rev. Dr. Churchill, Bishop of North Carolina, and the Rev. Archdeacon Samuel Glison, of Montreal, read papers on the State of the Church—not the State-Church—in the United States and Canada. The Rev. J. Glison's paper was particularly good at the present day. He referred to the freedom of the Episcopal Church in Canada from all State control, whether colonial or imperial. The secularisation of their Church's property in Canada took place in 1853, and the Church since then was free to carry out its own discipline. They derived nothing from the State, but, in common with every other denomination of Christians, they rendered allegiance to the State, and when questions of disputed title arose they appealed to the law courts provided by the State just as other people. In short, Mr. Glison showed that the State was not Godless, or prayerless, or creedless because it had no State-Church. The address of Archdeacon Glison occupied over two large columns of the *Freeman's Journal*; but the *Daily Express*, *Evening Mail*, *Irish Times*, *Saunders's Newsletter*, and the *Warder*—the Tory journals of Dublin—every one of these suppressed the paper, and did not let their readers see what the Archdeacon set forth in advocacy and support of a "free Church in a free State." This is how the Orangemen of Ireland are kept in ignorance. They will not read, not look at a Liberal newspaper or periodical, and their Tory organs suppress everything which might tend to enlighten them. One would think that at the present crisis in the State-Church's affairs they should be glad to learn from the Bishop of Carolina and the Archdeacon of Montreal that religion flourishes as well, and better, where there is no State-Church.

Lord Oranmore attempted a reply to the Rev. Mr. Glison's paper. His lordship said "until the Parliament of Great Britain was prepared to grant to Ireland self-government, and freedom from the burthen of the national debt, there would be no analogy between the Church in this country and in Canada." Can any of your readers see what this has to do with the question at issue? I cannot; and I venture to say Lord Oranmore could not show any intelligent audience what it has to do with the subject. In fact his lordship was advocating repeal of the Union but not defending the Church when he spoke thus. The two subjects have no connection with each other; except this, that if we had self-government in Ireland we would not have the State Church a week, and if Lord Oranmore wants to preserve "the Church" until we get the self-government, then we shall set about getting repeal of the Union very speedily. Did his lordship see what he really advocated? I dare say he did not, but rather that himself and his clapping and applauding audience thought he was answering the Rev. J. Glison. Whom the gods doom to death they blind to reason.

The Lord Bishop of Cashel rejoiced that "the lay

element had such power in the Church in Canada. He looked to the laity to preserve the Church from errors which were creeping into it, and in Canada he trusted they would do so. The Bishop of Cashel had no sympathy with Ritualism, and wished for an almost Presbyterian Church polity in order to give the people power to snuff out Puseyism.

During the course of the Congress, lay brotherhoods and sisterhoods were openly advocated, but the Irishmen attending hissed and hooted the speakers, crying, "No Puseyism!" "No Popery!" In some cases the constables had to be called in to remove the disturbers before quiet was restored. The Ritualists certainly got a taste of what Irish Protestants think of them, and if the Irish Protestants had a particle of good sense left they would see that the Church which produces in her midst and retains these Ritualists is not the Church to "defend" on Protestant grounds. There is no way so sure to put an end to Puseyism as to disestablish the State Church. If the Law Church in Ireland be not disestablished and disendowed right speedily, Puseyism is sure to spread in Ireland, notwithstanding the opposition of the Protestant laity. The Archbishop of Dublin fosters and encourages it, and the curates will adopt it in order to ingratiate themselves with "his Grace," and to vie in the race for good living at his behest. Disestablishment and disendowment will leave them depending on the people, and the Protestant people of Ireland will support no Puseyite Parsons.

SETTLEMENT OF THE CHURCH-RATE QUESTION.

(From the *Free Churchman*.)

We do not doubt the genuineness of the satisfaction expressed by the Liberation Society's Committee in the Minute we have just quoted (the Minute adopted after the passing of Mr. Gladstone's Church-rate Bill); for, if for no other reason, it must be a welcome relief to them to be rid of Church-rates just when their whole energies are called in requisition to aid in the disestablishment of the Irish Church. But, remembering the extent and the power of the machinery which the Society has kept in ceaseless action for so many years, for the one purpose of rooting up Church-rates wherever they were levied, we are amused at the effects which must have followed, or which follow, the sudden disappearance of that against which so much acuteness, practical sagacity, and invincible energy have been directed. Can it really be that those "Practical Directions" and "Acts and Cases" which have made village shopkeepers more than a match for village lawyer, parson, and churchwarden combined, have become just worth the paper on which they are printed, and no more? Will it be without a pang that those pungent tracts, handbills, and placards, in which fact and argument, invective and persuasion, were employed with practised skill for the silencing of foes, or to stimulate the lukewarm or the indifferent, will be consigned to the buttermilk or the flames? Will it not be with almost a feeling of awesomeness that Mr. Carvell Williams will miss those letters, full of detail, not always arranged with method or stated with lucidity—those importunate, and sometimes dubious, telegrams, and those excited deputations, which might at any time be expected to be seen in Serjeants-inn—Sundays, Good Friday, and Christmas Day alone excepted? And Mr. Bennett, who, by his ubiquitous appearances and frequent successes, had become the terror of country justices and parochial functionaries, will not his occupation be gone now that he has merely to defend defaulters in those debt-laden parishes to which the new act brings no present relief? What dulness, too, will now reign in those few parishes where the warfare had become chronic, and the plucky minority were not yet in sight of victory! Why, the very prospectus of the Liberation Society has become useless in its present shape. Every anti-State-Church speaker and lecturer will be robbed of some of his favourite illustrations; and the old-fashioned Quaker—his plate-basket no longer subject to annual invasion—will be unable to excuse his abstinence from aggressive action by the self-complacent assertion that, "if all Dissenters did as we do," Establishment would cease to be.

Happily for both parties, and for the cred of our country, the struggle, though bitter, has been bloodless. Heads have rarely been broken, though the liberty of parishes frequently has been; and though property often, has been lost, life has not, so far as we can remember, ever been sacrificed. The grass will soon grow over the fields of conflict, but it will cover but little that is valuable, and, compared with other great conflicts, will conceal but little of which there is any need to be ashamed. The history of the Church-rate war will not be the least curious to be found in the recent annals of our country, but it will not furnish by any means the blackest page. As time floats on, the narrative will be read with the calmness of the philosopher, instead of the heated feeling of the controversialist; and it will then be seen how, during the first half of the nineteenth century, volunteers and State-Churchmen were being unconsciously prepared for that deeper and wider sweeping change in the ecclesiastical relations of the country which the second half of that period will unquestionably witness.

ANOTHER PIECE OF ECCLESIASTICAL PATRONAGE.—By the death of the Rev. Canon Hawkins, which

took place on Sunday, another ecclesiastical appointment is placed at the disposal of the Crown. Mr. Disraeli is manifestly embarrassed in the bestowal of Church patronage. The bishopric of Peterborough has been vacant nearly seven weeks; the appointment to the deanship of St. Paul's may take an equally long consideration; and now a canonry in Westminster Abbey has fallen in.

ANOTHER IRISH DEAN ON DISENDOWMENT.—The *Waterford Mail* states that the Very Rev. Edward N. Hoare, Dean of Waterford, has pronounced in favour of Sir H. W. Barron, and that he has been influenced in doing so by his approval of the course taken by the hon. baronet on the Church question. It adds that the Dean is in favour of disestablishment and disendowment, and that he is quite prepared to relinquish his income and rely upon the affection of his flock, believing that he would not in the least suffer if the endowments were suppressed to-morrow.

THE ARCHBISHOP OF YORK ON FRIDAY consecrated a new church at Scarborough, and at the luncheon which took place subsequently, his Grace said they could not shut their eyes to the fact that the Church of England as the Church of the nation was at this moment upon her trial, and he added that the way in which she would come out of that trial would depend, not upon their pamphlets and not upon their speeches, but upon the work they accomplished in the alleviation of the great mass of vice and ignorance which they found amongst them.

DIOSCEAN SYNODS IN IRELAND.—Sir Roundell Palmer and Mr. A. J. Stephens, Q.C., lately had a case submitted to them by the Dean of Cork, asking their opinion on the legality of summoning provincial and diocesan synods in Ireland without a writ from the Crown. The opinion is to the effect that although no law or statute would be violated by convening such synods, these gatherings could only be held for objects properly ecclesiastical, and the discussion of either the legal, temporal, or political establishment of the Church might afford colourable grounds for the interference of the State.

A NOVEL IMPEDIMENT TO MATRIMONY.—The Rev. Mr. Dodgton, curate of Bere Regis, has refused to marry a young woman named Jane Payne Butler, because she had "no true Christian name"—i.e., had not been baptised—unless she went through a course of three months' instruction preparatory to being baptised. The Rev. C. Smith, a Congregational minister of the place, has written to the Bishop of Salisbury on the matter, but his lordship relieves himself from any action in the matter by saying, "I have no power to give, in a summary way, any authoritative interpretation of the law in the case you put." In the meanwhile Jane Butler is going through her course of instruction, which has been mercifully commuted to fourteen days.—*Sherborne Journal*.

SUNDAY TRAVELLING IN SCOTLAND.—At a meeting of the Free Presbytery of Edinburgh, held on Wednesday, the Rev. John Pirie proposed that a memorial should be drawn up remonstrating with the Glasgow and South-Western Railway against the proposal to run morning and evening trains on Sunday between Glasgow and Paisley. In making that motion, Mr. Pirie contended that "the idea of lessening the Sunday omnibus traffic by running a morning and evening train was simply preposterous." Dr. Begg, in seconding the motion, maintained that railway accidents were "the natural results of Sabbath profanation," and remarked that the North British Company had not prospered since the directors "bowed out" a deputation which waited upon them upon the subject of Sabbath observance, while the Caledonian, which "blew up stone bridges on Sunday," and "refused to answer a letter sent from the Sabbath Alliance," was "not now in a very prosperous condition." The motion was supported by Dr. Rainy, and unanimously adopted.

THE IRISH CHURCH PROPERTY.—Our Dublin correspondent writes:—"At page 957 in your last issue you give an extract from a letter of Mr. O'Neill Daunt on the disposal of Irish Church property. I have for years advocated the appropriation of the State-Church endowments to the payment of the tenants' half of the poor's-rate as the only fit and proper appropriation of the money to the benefit of all classes in Ireland, without relieving the Imperial exchequer or the landlords. Mr. Daunt does not draw the latter distinction; I do. I say the landlords have no right to have the tithe rent-charge returned to them in the shape of poor's-rate. I would only pay the tenant's portion of the poor's-rate, which in Ireland is the half of the amount levied, the landlords paying the other half, from which they ought not to be relieved by Church property appropriation. There will be absolute peace in Ireland if all classes—Catholics and Protestants—be relieved from poor's-rate by the appropriation of the revenues of the Church. All classes will share the benefit of this, and jealousies cannot arise as in education questions or any other appropriation of these funds."

THE CONGREGATIONAL UNION OF IRELAND AND THE COMING ELECTIONS.—The Congregational Union of Ireland held their annual meetings during the past week in Donegall Independent Church, Belfast, when they passed a series of resolutions in regard to the great questions now before the country. The following resolutions are significant as the course the Congregational body will take in the coming elections:—"That we feel now, more than ever, that the impartial disendowment of all denominations is essential to the religious, political, and material prosperity of Ireland; and that we deem it, therefore, the present and pressing duty of the Congregational churches of Ireland, and all their members, to use their utmost efforts to aid in securing this most important object. That we rejoice to find that the opinions we thus express have been already widely

advocated by the secular and religious press of the United Kingdom, by various ecclesiastical bodies, and by that most influential organisation for promoting the true spirit of Voluntaryism, 'The Society for the Liberation of Religion from State Patronage and Control.' That we now record our devout thankfulness to God for the progress which this great question has since made in public opinion, and for the practical recognition by our legislature of the duty and necessity of passing such enactments as will secure religious equality in Ireland on the principles of impartial disestablishment and disendowment. That we regard the proposed legislation on the Irish Church, not as a measure of party politics, but as one which must vitally affect the religious interests of our country, and therefore earnestly urge upon the members of our churches the duty of using their political privileges and their influence as citizens, to secure the return to Parliament at the coming election of such candidates only as will heartily support a comprehensive measure for the disestablishment and disendowment of all denominations in Ireland."

THE IRISH CLERGY AND THE COMMISSIONERS' REPORT.—The report of the Irish Church Commissioners not only leaves the grievance of the Catholics without hope of remedy, but it is resented with the utmost fierceness by the ministers of the Establishment. At the Church Congress the Dean of Cashel has been denouncing it vehemently. "To say nothing of the Erastianism which would invite the interference of the secular power to the extent of abolishing spiritual offices, it would seem as if church reformers had come to regard bishops as mere machines for confirming and ordaining." Again, the Rev. W. Anderson, rector of Raymunderdoney, has written to the papers declaring that he cannot imagine "any proposal more hurtful to the Church, nor any circumstances which would justify the clergy and laity accepting it." "Let us," he adds, "retain as much of our endowments as we can, but let us not hold them at the price of becoming a party to the endowment of what is false, nor at the risk of weakening the spiritual efficiency of the Church as a teacher of the truth. We are not prepared to preserve the Establishment, either in England or in Ireland, at the cost of the Church."—*Pall Mall Gazette.*

MR. GLADSTONE ON IRISH DISENDOWMENT.—On Monday evening week a public meeting was held at Ilkestone, when a lecture was delivered by the Rev. W. Mitchell on the Irish Church, in reply to one given on the previous Tuesday evening by Mr. Brewin Grant. The secretary of the Liberal committee, Mr. Wright Lissett, read a letter he had received from Mr. Gladstone, in reply to one addressed to him on the subject of Mr. Grant's lecture. The letter was as follows:—"Hawarden, North Wales, Sept. 27, 1868. Sir,—I feel a cordial interest in your Derbyshire elections, alike on account of your candidates, of the abusive attacks which have been made on that wise and excellent man the Duke of Devonshire, and of the revolutionary doctrines concerning property which appear to have been put forth, under Conservative auspices, in your quarter. Mr. Brewin Grant required no reply from me, nor (I should think) much from any one, for I see he vehemently condemns me because I refused outright to vote for Mr. Aytoun's motion. That was a motion which pledged the legislature to give nothing to Roman Catholics, but left it free to give to Unitarians, Jews, Mahometans, and Mormons. Mr. Brewin Grant seems to think differently from the thousands of his brethren who have cheered me on by their approval. As he has, no doubt, a respect for minorities, I recommend to him and to you the excellent charge of the Bishop of Fredericton, in New Brunswick, who has been disestablished, and says, 'I would not wish it otherwise.' There, too, he describes the Roman Catholics as the most numerous body of Christians.—I remain, W. E. GLADSTONE."

A FRESH RITUALISTIC EXTRAVAGANZA is reported from Brighton. The occasion was again found in a harvest festival, and the proceedings, though less ridiculous than those at Haydock, were similarly wild. The chapel seems to have been converted for the Sunday into a kind of floral hall, and, we dare say, was very pretty, and as unlike a church as possible. A procession again formed one of the principal parts of the "function"; but, as there were no fields to perambulate, it had to be content with displaying itself in the hop-gardens and orchards into which the church was converted. Here, however, were to be seen in all their glory the little boys in scarlet tunics under white surplices, and the singing men with blue hoods, and the acolytes with lighted candles, the thurifer, the cross-bearer, the "lectors," the "cantors," the deacon, sub-deacon, and "Officiating Priest." With cross and banner, and amid the fumes of incense, they paraded the aisles, singing, no doubt to good music, a most meaningless and clumsily written hymn. The service which followed was not only adorned with the usual "postures and impostures," but almost seems to betray a set design to flout the Prayer-book and insult the State. Except from mere wantonness of insolence, one does not see the purpose of flatly disobeying the rubric in such trivialities as pronouncing the Absolution sitting instead of standing, and in omitting altogether the reading of the Ten Commandments. But the disloyalty would be outrageous, if it were not silly, when the "officiating priest" expresses his indifference to the "State Prayers" of the Liturgy by deliberately turning his back on them, leaving them, in direct disregard of the law, to be read by an unordained member of the choir, while he retires to his dressing-room and arrays himself in more gorgeous apparel for the Communion Service. Amid the blaze of four-and-twenty candles and clouds of incense, the sermon is reached, and speedily dismissed; a

kind of dumb show follows, in which the ringing of a little bell, as in Roman Catholic churches, announces the elevation of the Host; and, at length, having gone through the performance to the administration of the spectators, "the long line of acolytes, ministers, choir, and clergy retire into the 'sacristy'" in solemn and processional order, while the congregation as they depart are supplied, in the most approved "Catholic" fashion, with holy water at the doors.—*Times.*

A CLERGYMAN ON MR. GLADSTONE AND THE DEVIL.—On Saturday evening, at a tea-party in Blackburn to celebrate the opening of a new Conservative Working Men's Club, the Rev. H. Wescoe, vicar of St. Thomas's, Blackburn, said two statements which were made by previous speakers were painfully and awfully true. One was that the devil had made his head-quarters in London, and Mr. Gladstone was one of his generals; the other was, that the devil was the first Radical. These might seem exaggerated statements, but let them think for a moment and look at the union of Church and State. Three times there had been an attempt to separate Church and State, and in every case the agitators had come to ruin. The first instance that the All-wise gave of his Government was that union of Church and State in heaven. The first agitator for the dissolution of that union was the devil, but in seeking to effect the dissolution of that union he effected his own fall. Again, the same wise Being gave us another instance of the nature of His government, and that again was the union of Church and State. That was in Paradise, when in it was the union of the Church in Adam and Eve with the Sovereignty of the All-wise. Satan set to work and this time succeeded, and the result was the ruin of the Church temporal. He had given them in the Book of Leviticus, another instance of a union between Church and State, and when it was opposed it was the ruin of the Church, of the union, and of the agitators. And, though it might seem harsh, though it might seem an exaggeration of truth, he confessed that he felt appalled when he saw the sad and terrible parallelism there was between the enemy of all men and the leader of the Radicals, now the enemy of the Church. He strongly felt the parallelism, and he would rather occupy his present humble position than Mr. Gladstone's

service, and also a *soirée* in Colston Hall, the Rev. Dr. Brook in the chair. The adjourned session of the Union will be occupied with the Baptist College, Bristol, the report of the committee relative to a Sustentation Aid Fund, and the question of education, and in the evening of that day a sermon will be preached at Colston Hall by the Rev. C. H. Spurgeon.

APPRENTICESHIP SOCIETY.—The half-yearly election of the Society for Assisting to Apprentice the Children of Dissenting Ministers, was held at 18, South-street, Finsbury, on Tuesday, September 29th. The poll was opened at eleven, and closed at one o'clock, when the eight candidates at the head of the list were declared duly elected to the benefit of the institution. Letters were read by the hon. secretary, the Rev. I. V. Mummery, from some of those who had received grants, which showed the important service rendered by the society to ministers on starting their children in life. A resolution was adopted, appointing Thomas Scrutton, Esq., one of the society's trustees, in the room of C. J. Metcalfe, Esq., who has gone to reside in New Zealand. A cordial vote of thanks was voted to the chairman, who has in various ways evinced great interest in the society. Thanks were also voted to the gentlemen who assisted in conducting the election.

BANBURY.—A meeting was held on Friday evening, the 25th ult., in the schoolroom attached to the Independent Chapel, for the purpose of bidding farewell to the late pastor, the Rev. H. A. Nash. Differences with three or four of the leading members had resulted in Mr. Nash's resignation, and the object of the meeting was to present him with a purse of fifty guineas, accompanied by an address of sympathy. The address was signed by 140 members of the congregation, more than one half of whom were members on the church-books, and the list of subscribers contained 100 names, and comprised sums varying from two pence to five pounds. At the same time a testimonial consisting of a silver cream-jug and salt-spoons, was presented to Mrs. Nash, by the ladies of the congregation. W. R. Harrison, Esq., Mayor of Banbury, took the chair, and the presentation to Mr. Nash was made by Mr. T. J. Watkins, and that to Mrs. Nash by Mr. George W. Barrett. Mr. Nash, in acknowledging the presentation, gave an outline of his labours in the place, and concluded by telling his hearers that although he clung as tenaciously as ever to the great principles of Congregational belief, he was convinced that the present system of polity was utterly bad, and that with his present charge he quitted the Congregational ministry for ever. The Revs. Lord Deddington, Congregational, St. Clair (Baptist), Nutter (Presbyterian), Harding (Primitive Methodist), and other ministers took part in the proceedings. On Sunday week, Mr. Nash preached his farewell sermons.

THE LATE DEAN MILMAN.—On Sunday afternoon the Bishop of London preached a funeral sermon in St. Paul's Cathedral on the death of his venerable and lamented colleague, Dean Milman. The large and overflowing congregation was amply repaid by the prelate's eloquent discourse. His lordship paid a fitting and appropriate tribute to the many excellencies of the departed dean, and in the latter part of his sermon he enlarged upon the important question of the sort of clergy whose ministrations are now especially needed by the Church of England.

The Church of England in this anxious age (said the Bishop) needs a learned clergy—a clergy of well cultivated parts whom the laity will respect, not only for their goodness, still less merely for their office's sake—but men able to understand the ills of which the time is sick, and how discreetly, wisely, and vigorously to apply the remedy. It needs a clergy with a firm attachment to the old church and the old truths, yet with sagacity to know where change is indispensable to meet man's changing wants. The National Church needs a clergy devoted to their sacred calling, yet not shut up within the narrow circle of their own as if they were the ministers of a small sect, or the well-drilled irresponsible units in a priestly mass controlled by an arbitrary will and the formality of a set of hierarchical regulations. It needs in its clergy good preachers, good pastors, good men and citizens, each using their various gifts freely, according to their several opportunities as God of His goodness has endowed each. It need that the ignorant and the poor shall be their especial care, but that they shall not neglect the intelligent and the rich; it needs men of large hearts and loving tempers, not recoiling from everything that is distasteful to themselves or repugnant to their habits, but ready to hope all things and to believe all things, to become all things to all men, if by any means they may leaven society for Christ and save souls. Above all, it needs men with hearts filled with the Holy Ghost and the love of Christ, standing dutifully in the old ways of the Reformation and the Bible; preaching Christ in their sermons and in their lives, as the reformers and the apostles preached Him, and fully understanding also the great position which God has assigned amid the nations in the nineteenth century to the National Protestant Church of England if it be faithful to its trust. Let us pray then that, as old things wane, God may raise up such a generation of clergy as I have described to serve Christ in this country, and let us pray that, in the great work that lies before us, Saint Paul's Cathedral may well bear its part.

BAPTIST UNION.—The autumnal session of the Baptist Union will commence at Bristol on Monday next, on the evening of which day the Rev. H. S. Brown, of Liverpool, will preach a sermon to young men. On Tuesday evening there will be a missionary meeting at Colston Hall, over which E. S. Robinson, Esq., will preside. On Wednesday the session of the Union will commence in King's-street Chapel, the Rev. Dr. Gotch presiding. The Rev. Dr. Landels is expected to read a paper on "The causes of ministerial failure," which will no doubt excite great interest. In the evening there will be a Welsh

ministry to which they had professed their desire to consecrate their lives. Towards the close the venerable doctor dwelt on the importance of students cultivating the habit of extemporaneous speaking. There never was so much good talk as at the present day; all people except preachers are betaking themselves to extemporaneous discourses. It had been argued by some that the schoolmaster, the lecturer, and the printer were doing the work of the preacher. It was true that in forming public opinion, in sustaining controversy on questions of religious truth, and in maintaining philanthropic institutions, other agencies are now at work, but no true-hearted preacher regretted this. If the influence of the preacher was more restricted, let it be more intense, more concentrated on his great purpose, the conversion of sinners through the cross of Christ. No preaching would be successful without the Divine blessing; but this fact should be a ground of hopefulness, not of discouragement. God's truth was the preacher's power, God's Spirit was the hearer's blessing. If a preacher so set forth the Gospel message, clearly and distinctly, with a single eye to the salvation of sinners, he would not be disappointed in the result, but find that it was still "the power of God unto salvation." (The lecturer was loudly applauded.) The Rev. Mr. Redpath proposed the thanks of the meeting to Dr. Halley for his admirable lecture. The Rev. C. Jukes, in seconding the resolution, congratulated the students on having the advantage of listening to so ripe a scholar as Dr. Halley. He believed that all institutions were about to be tried on their merits—that men would no longer be in a position to patronise or condescend to others on account of holding offices for which God has never qualified them. The Rev. J. S. Pearsall expressed a hope that Dr. Halley would publish the paper which he had that evening read. The vote of thanks was carried by acclamation. Dr. Halley returned thanks, but declined the suggestion to print the address; having already a work of 1,500 pages in the press. The Chairman expressed a hope that the notice of the lecture would lead some of the richer members of the denomination to found a Hebrew scholarship in connection with New College. A hymn having been sung, the Chairman dismissed the meeting with the benediction.

WATTON, NORFOLK.—The jubilee services of the Congregational church of this town were held last week. On Sunday, three sermons were preached by the Rev. T. A. Williams, Baptist minister, of Swaffham, to large congregations. On Tuesday, the Rev. C. Goffe, Independent minister, of North Walsham, preached from Psalm xlii. 11, to a numerous and attentive congregation. On Thursday, the Rev. G. S. Barrett, B.A., of Princes-street Independent Chapel, Norwich, preached an able and eloquent sermon on the subject of "Jacob's Ladder" to a large and deeply-interested auditory. A tea-meeting was subsequently held in the Wayland Hall, which was prettily decorated for the occasion. In the evening there was a crowded public meeting in the same place, J. J. Colman, Esq., Mayor of Norwich, presiding. The chairman, in the course of his opening address, referred to the growing importance of ecclesiastical questions in the present day, and the need for Nonconformists to perform their part in the coming conflict. When he found a clergyman of the Church of England who writes in the *Times* under the well-known signature of "S. G. O." speaking of his own Church "as false to its name as it was disorganised in its discipline," it became them, as Dissenters from the Church of England, not to be unfaithful to the Protestantism which they professed. As a broad rule, he thought that there had hitherto been too many denominational and individual jealousies amongst the various bodies of Dissenters, who would do well to take a lesson from the unity and co-operation which characterised the Wesleyans; which, if they did, it would be none the worse for themselves, and all the better for the church at large. In the approaching struggle, those Dissenters would most distinguish themselves who did their work zealously and well; but he was not there to applaud Dissent at the expense of those in the Church of England who deserved their regard and esteem, amongst whom he referred to the Bishop of Norwich, who he believed was doing as much in his power to spread Christ's kingdom in the world as any Nonconformist he knew. Addresses were delivered by the Revs. W. T. Blenkarn (the pastor), F. G. Terry, of East Dereham, and W. A. Limington, of Thetford. A collection was then made towards the fund for extinguishing the debt on the chapel, and which, it was announced, amounted (inclusive of what had been promised and given) to 25*l.* 2*s.* 1*ld.*, of which the chairman contributed a donation of 5*l.* The Rev. G. S. Barrett next delivered a practical and powerful address. He spoke approvingly of the system of weekly offerings which he was informed had been adopted since Mr. Blenkarn had become pastor, and which he regarded as incumbent as was the performance of any of the Christian duties. He alluded in hopeful terms to the approaching triumph of Nonconforming principles in the disestablishment of the Irish Church, and to the question of time to which was reduced the disestablishment of the Episcopal Church in this country, which he believed would be the greatest change for good, with the exception of the Reformation, which England had ever experienced. Adverting to the weak points amongst Nonconformists, the speaker dwelt successively upon the faults of ministers and people, and showed how both were to be remedied. He counselled his hearers to a fresh consecration of their lives, efforts, and energies to Christ. Addresses were also delivered by the Revs. J. Ford and G. Goffe; and, after sundry votes of thanks, the interesting proceedings terminated.

DREIGHTON, NEAR LEEDS.—The new Congregational church in this place was opened for Divine service on Wednesday afternoon, September 30, when a sermon was preached by the Rev. E. R. Conder, M.A., of Leeds. There was a tea-meeting in the new schoolroom at five o'clock, when about 300 sat down at the tables. A public meeting took place afterwards in the church, James Law, Esq., Mayor of Bradford, in the chair. Addresses were delivered by W. H. Lee, Esq., Mayor of Wakefield; Mr. Alderman Brown, of Bradford; Mr. Conyers, of Leeds; Mr. Burnley, of Gomersal; and the Revs. A. Russell, M.A., of Bradford; E. H. Davies, of Bristol; R. Cuthbertson, of Cleckheaton; J. Haslam, of Gildersome; and J. Atkinson, of Pudsey. The church was well filled in the afternoon, and crowded in the evening, a number having come from various churches in the neighbourhood to show their sympathy with the cause, which is entirely a new one. The building is in the early English style of architecture, and occupying a commanding position, is quite an ornament to the place. The entire cost of the church and school is 1,560*l.*; and the subsciptions, including a grant of 300*l.* by the West Riding Chapel-building Society, amount to 903*l.*, leaving a balance of 657*l.* to be raised at the opening services, if the place is to be opened free from debt. At the evening meeting the following liberal promises were made: Mr. Alderman Brown, 50*l.*; Mr. Conyers, 50*l.*, who engaged to raise 20*l.* besides; the Mayor of Bradford, 20*l.*; Mr. Burnley, 20*l.*; Mr. Ellison, 10*l.* The collections, including proceeds of tea-meeting, realised nearly 30*l.* The Rev. A. Russell, M.A., of Bradford, secretary to the West Riding Chapel-building Society, has taken charge of the place, *pro tem.*, with the view of organising a church.

DLEWSBURY.—The foundation-stone of Trinity Congregational Church, Dewsbury, intended for the congregation which for the last four years has assembled in the Public Hall (the Rev. E. H. Weeks, minister), was laid on Saturday afternoon, the 26th September, in the presence of a very large concourse of spectators. Upwards of twenty of the ministers of the town and neighbourhood of different denominations assisted in the services of the day. The stone was duly laid by T. F. Firth, Esq., J.P., of Heckmondwike. The dedicatory prayer was offered by the Rev. Dr. Fraser, President of Airedale College, and an admirable address was delivered by the Rev. Dr. Campbell, of Bradford, ex-chairman of the Congregational Union. At the conclusion of the afternoon service the audience adjourned for tea to the large schoolroom of Springfield Independent Chapel, where upwards of six hundred were entertained with a substantial and suitable repast. A public meeting was held in the large Public Hall, and was very numerously attended. The chair was taken by Mr. Firth, and among the speakers were the Rev. Gilbert McCullum and J. Collier, Independents, Dewsbury; G. Oldfield, Wesleyan; J. Addyman, New Connexion; N. H. Shaw, Baptist, all of Dewsbury; and the Rev. Messrs. Kingsland, Mines, Tarrant, Atkinson, and other Independents; by Mr. Kirk, the architect; L. Crawshaw, jun., Esq., M. Oldroyd, jun., Esq., and other gentlemen, all of whom expressed their hearty congratulations and earnest sympathy with the new movement, and with the pastor, the Rev. E. H. Weeks, in this enterprise. Letters were also read from the Rev. Dr. Falding, president of Rotherham College; H. Sturt, of Dewsbury; J. G. Miall, of Bradford; E. Mellor, M.A., of Halifax, and several other ministers, regretting their absence, and expressing their good feeling. The whole of the meetings were interesting, numerous, and successful. The new church is to be of the Italian style of architecture freely treated, and is to seat upwards of a thousand persons. There will also be school accommodation for 700 scholars. The cost of the building, exclusive of the land, valued at 1,800*l.*, will be 7,500*l.*, of which the firm of Messrs. Oldroyd and Sons contribute 3,600*l.* The chairman, Mr. Firth, at the close of the meeting, kindly promise 100*l.* to the building fund.

DURHAM AND NORTHUMBERLAND CONGREGATIONAL ASSOCIATION.—The annual meeting of this association was held in the Congregational Church, Ryton, on Tuesday, Sept. 29. The ministers and delegates met for business in the afternoon, the Rev. H. A. Lawson, M.A., presiding. After some other business, a resolution was proposed by the Rev. S. Goodall, seconded by Mr. H. Taylor, and carried, recommending the London Missionary Society to the increased support of the churches, and in favour of organising a separate department for that purpose. The Rev. H. Kendall then read a paper on the relation of branch churches and their officers to the parent church. The following is an outline:—

With Independents, the only statute-book is the New Testament; and yet in the formation of their churches they depart in important particulars from apostolic order. In primitive times there was only one church in one town or district. Now we have for example 200 in London. This is damaging to our consistency, and we sacrifice the advantages of such unity. There are signs, however, of return to original practice in this country; but the Evangelical Independent church at Lyons is perhaps a near approach to the Scripture model, having five places of worship, four pastors, another pastor at an adjoining place, eight evangelists, five teachers, 700 members, eight libraries, an infirmary for the indigent, and a retreat for aged women. Probably the apostles never contemplated establishing a church in a mere village. The reasons for this opinion are—1. The subordination of villages to towns in the Old Testament. 2. The New Testament tells of the Gospel being preached in the towns and "the regions that lie round about." 3. Post-apostolic churches included the believers of a town and outlying villages. Were district churches established, sections would have to meet in different places, and also form unions, at whose meetings the sections would have in proportion to numbers

equal power, each section, however, within itself managing its own affairs. The district church would be a sort of Federal Republic, like the United States. Each member would have a vote in the determining questions, even women. But the district churches assuming this general form would vary endlessly. In Newcastle the ministers would preach alternately in each principal church and at the mission stations. There would be no distinction between parent and branch churches. All would be congregations of one church. Every church that has only one minister is an unscriptural church, all in the New Testament had more than one. All ministers were equal, had equal right to ordination, which took place at the very beginning of a man's ministry.

In concluding, Mr. Kendall thought their present organisation defective and also their aggressive power. Were the two defects connected as cause and effect? Their mistakes as to the boundaries of a church had cramped enterprise: again, their want of enterprise had led them to be content with defective organisation. It was not so much by studying the method of the apostles as by imbibing their spirit, that they could improve their system. The Rev. S. Goodall proposed a vote of thanks to Mr. Kendall for his paper, but at the same time intimated his decided dissent from many of its views. Mr. H. Taylor seconded, and thought that even if the conclusions of the paper were not accepted, yet attention could not be drawn to such a subject without leading to a closer practical union between the churches. The Rev. E. Baker then read a paper on "The propriety of County Associations initiating movements for chapel-building in new spheres." A vote of thanks to the writer of the paper was moved by the Rev. H. T. Robjohns, M.A., seconded by the Rev. W. Shilleto, and carried unanimously. A resolution commanding the new chapel at Jarrow to the liberality of the churches of the association was also adopted. Subsequently the brethren partook of a substantial tea, and in the evening a public meeting was held, R. Forth, Esq., in the chair. The chapel was crowded to the door. The Winlaton choir came to assist in the singing, and brought their harmonium with them. The Rev. R. Ricardo then delivered an address on "Christian Character: its Necessity and Value." The Rev. T. Clifton next delivered an address on "The Normal Growth of the Church." Our age was characterised by a going back to facts. This was seen in the worlds of science and religious thought. In the latter there was being manifested a disposition to exalt the facts of the Gospels at the expense of apostolic teaching and authority. The mind of man is not satisfied with mere facts, but will generalise from them. The true idea of the Church is only clearly developed in the Epistles. The increase of the Church is accidental and normal, by the laws of accretion and assimilation. The latter is the true and normal law of the Church's growth. Its mission two-fold—to evangelise the world, but especially to train up a goodly seed by the constitution of the Christian family. Our children should grow up into the Christian character, and never go into the world or live a sinful life. The Rev. T. Lawson, of West Hartlepool, followed with an address on the duty of Congregationalists in the present crisis. He began by describing the present crisis. The problem was how to make the Irish people happy and contented? There were two obstacles, the land tenure and the Church Establishment. Confining attention to the latter, two policies had been proposed, first that of levelling up, second, that of religious equality. What was their duty as Congregationalists? 1. To understand the real matter at issue. Attempts were made to raise false issues. These subterfuges were mercilessly exposed. 2. To be firmly loyal to Mr. Gladstone and the Liberal party. The following should stimulate them to their duty:—1. Their past Nonconformist history. 2. The fact that the conscience of the world was with them. 3. The great moral forces of the world (science, literature, religion) were on our side. The Rev. H. T. Robjohns, B.A., proposed, and the Rev. G. Stewart seconded, a vote of thanks to the speakers. After votes of thanks to the chairman, the Ryton friends, and the Winlaton choir, this second most successful autumnal meeting was brought to a close.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending Oct. 3, 1,318, of which 392 were new cases.

THE WELSH COLONY IN PATAGONIA.—News of distressing circumstances has reached Holyhead, where relatives of Mr. Lewis Jones, the colony's agent, reside. That gentleman writes and states that the small vessel lately purchased by the colony for their service sailed from Patagonia for the Chupat in February last, and up to the end of July last had not been heard of. She had on board sixty sacks of flour, a large fishing-net, parcels of clothes, some cattle, and, lamentable to relate, six persons—viz., Robert F. Nagle, captain, of Liverpool; George Jones, of Liverpool; James Jones, Carmarthenshire, who had a wife and family in the colony; Thomas D. Evans, Manchester, who had a wife and family in the colony; David Davies, Aberdare, whose parents are in the colony; and Thomas Cadivor Wood, secretary to the company, and who was well known in England, residing at Chester up to about a year ago. He had been sent out to make a report for the promoters in England, and intended shortly to return home. Mr. Jones reports that apart from this the colony is now in a flourishing state, but much regret is expressed respecting the melancholy accident, as it is beyond doubt the small ship is lost, as the distance between Patagonia and the Chupat is but 200 miles, and five months have elapsed since the sailing of the ship.

Correspondence.

THE CONGREGATIONAL UNION MEETINGS.

To the Editor of the Nonconformist.

DEAR SIR.—The autumnal meeting of the Congregational Union is drawing very near, and yet, with the exception of an inquiry as to the possibility of a conference on Congregational Psalmody, scarcely an outsider has made a sign of acquiescence or otherwise in the official arrangements. This may either indicate that the programme is unexceptionable, or that there is supineness on the subject. Which is which I shall not attempt to decide, but so far as appears upon the subject, it does not seem likely that the meeting in the Yorkshire metropolis is to mark a new era in our varied Christian efforts.

"The design and terms of Church-membership," is the first business on the paper, and is to be introduced by Mr. Beasley, of Blackheath. It appears to me that the statement of the subject should appear in an inverted order—first the "terms," then "the design," on the principle of "First catch your hare." The methods of admission to our churches now are as diversified as possible; few, alas! though these admissions are. We have those who are admitted on a bare profession of faith to the pastor. Others are, in addition, visited by some of the elders or deacons, and inquiries made into their character (if they are servants or poor people). Some require as well that a statement should be submitted orally or in writing to the church. Not a few shut the candidates up in the vestry while the name is proposed. The deacons' report, the letter, or statement, is read, and when the neophytes are admitted to the solemn conclave of the church-meeting, they are marched up to the first form in front of the desk, the observed of all observers, and then the candidates are admitted, and addressed.

I do not know what Mr. Beasley's views may be; but I am sure that this was not the style on the day of Pentecost, and on subsequent (New Testament gathering-in) days. And I am equally sure that on the termination of the debate, men will hold pretty much the same views upon the subject as they hold now. There being no command on the point, each community will do as seemeth right in its own eyes. It will be interesting to hear from the paper or the discussion, as to whether there still remains among us any church which requires assent and consent to such strings of theological propositions as are still to be found hanging up framed and glazed in some ancient vestries.

On the relation of children to the church, Mr. W. Roberts is to present his views, which will, I doubt not, be in perfect harmony with the ideas of Him who said, "Suffer the little children to come unto me, and forbid them not."

Now, important as these subjects are, I would venture to ask, through your columns, whether at this juncture these are just the questions to put in the forefront in the councils of such an assembly as the Congregational Union? Ought we to be really haggling (after some three centuries of church life) upon subjects which can scarcely be said to involve first principles, while the nation is in the throes of an ecclesiastical conflict, scarcely second in importance to any which has preceded it. It appears to me that what some brother should do at the forthcoming meetings would be to propose that Thursday's business should take precedence of all others; or, to simplify the matter, that the order of subjects should be completely reversed. We should then have them, as nearly as possible, in their relative importance. 1. Reports of Delegates. 2. Present Duty of Protestant Nonconformists. 3. Paper on Temperance. 4. Lay Agency. 5. Relation of Children to the Church. 6. The Terms and Design of Church Membership.

Should there be any spare time, the following, among other subjects, might be mooted:—Is the flocking of wealthy Christians together for fellowship and worship good or evil? How many churches in the suburbs of large towns take an interest in removing the sin and misery within those towns? Is it a curse or a blessing to try to do good by proxy when you have means, time, and opportunity to do it personally? What is the home influence of a drinking, smoking, and joking minister? How can the idea of the Church being a family be best developed? And, if in the Wesleyan Connexion there have been 1,500 itinerant preachers, 20,000 local preachers, with class-leaders and Sunday-school teachers innumerable, employed during the past year, to obtain an increase of 5,300 to their membership, or one-fourth of a convert to each preacher, are we much better than they?

I am, &c.,

ONE WHO HOPES TO BE THERE.

THE NEW NONCONFORMIST GRAMMAR SCHOOL.

To the Editor of the Nonconformist.

SIR.—Will you permit an Eastern Counties' Nonconformist to make a few remarks on the observations reported in your paper of last Wednesday, to have been made by the Rev. R. Alliott, the head master of the "New Nonconformist Grammar School, at Bishop's Stortford" which in the splendid inaugural address of Mr. Binney is thus referred to—"It is a Nonconformist school intended for the youth of Nonconformist families." But in response to the toast of his health, this said head

master is thus reported to have spoken, "A good deal has been said about the Nonconformist character of the school, but in his opinion Nonconformity did not mean for one moment sectarianism. While they protested against the sectarianism prevailing in many public schools, they must take care lest any sectarianism should exist on their part. He rejoiced to see that some of their boys were sons of Church of England parents, and hoped that their number might be very much multiplied." Again, "He did not want to have Nonconformity very prominent, and was sure that Conformity would never be in the least degree noticed in that place." Now Sir, surely to say the least this must be regarded as most extraordinary language when the official position of the speaker and the peculiar circumstance of the occasion on which the words were uttered are taken into account. Here is a school built by and for Nonconformists, and for their especial use and benefit, and at the very onset the head master, who, I suppose, has been appointed by the directors, takes the very first opportunity, publicly and ostentatiously, to subdue Nonconformity, and to express the hope that Church of England men, who have already schools of their own in plenty, will avail themselves of the benefits of a school in the erection and promotion of which they have had no hand, and which, as I have already said, has been erected, and by themselves, expressly for the use and benefit of Nonconformists. I say that Mr. Alliott "snubbed" Nonconformity; for, mark you, having carefully pointed out that it is his opinion Nonconformity did not mean sectarianism, he, nevertheless said, "He did not want to have Nonconformity very prominent."

For one, Sir, I beg to enter my very strong protest against such language, which I cannot but consider to be an insult not only to the whole body of Nonconformists, but in an especial manner to the author of the inaugural address, and to those who have been more immediately concerned in the establishment of this school. And how it came to pass that such language, spoken in the presence of such men as I see were present, was allowed to pass unchallenged, I confess passes my comprehension.

Having had no less than eight boys to educate, I can easily appreciate the value of a Nonconformist school; but, if it had ever been my intention to have sent any sons of mine to the school, I certainly should not do so while under the conduct and guidance of the Rev. R. Alliott, who will evidently give a warmer and heartier welcome to the sons of Church of England parents (and what is the Church of England but a *sect*?) than he will to the sons of those for whose especial use this school has been built. I confess, Sir, it appears to me that the directors have, unwittingly it may be, put the "wrong man in the wrong place."

I am, Sir, yours respectfully,
A NONCONFORMIST FATHER.

EAST LONDON CHRISTIAN MISSION.—CONVERSION OF A PENNY GAFF INTO A MISSION HALL.

To the Editor of the Nonconformist.

DEAR SIR.—As many persons are inquiring whether I am carrying out this project of which I wrote you a fortnight back, I send a line to say that I have secured the place, and opened it on Friday evening last. It was a blessed sight when crowded with rough plain men and women earnestly pleading with God for His blessing on our work in that neighbourhood, and that as in it the ruin of hundreds had been helped forward so in it hundreds might be saved. We are full of confidence that it will be so. It was crowded on Sabbath evening, and services will be held henceforth every night.

It will cost at least 90*l.* for possession and fitting up. So far I have received 48*l.*, so that over 40*l.* more are required. Commending this deficiency to the consideration of your readers, and entreating their prayers for the entire mission,

I am, yours, &c.,
WILLIAM BOOTH.

1, Cambridge Lodge Villas, Hackney, N.E.

SALE OF INTOXICATING DRINKS ON SUNDAY.

To the Editor of the Nonconformist.

DEAR SIR.—The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, has invited every minister to preach a sermon upon the question on Sunday, October 18th, or some other convenient day.

You will, I am persuaded, agree with me in regarding the drinkshops as the great source of Sabbath desecration. Our Executive hope for a hearty response to the invitation, and where practicable a collection, and if that be inconvenient, perhaps the minister will kindly announce at the close of the sermon that he would be happy to receive donations to promote the agitation.

Any minister not having received his circulars we shall be glad to supply him.

A conference on the question will be held in the Free Trade Hall, Manchester, on the 14th October, at 10:30 a.m. Cards of admission can be obtained by writing to the office, 48, Market-street, Manchester.

Thanking you for inserting this note,
Yours very truly,
EDWARD MATTHEWS, M.A.,
Travelling Secretary.

Manchester, Oct. 3, 1868.

ELECTION INTELLIGENCE.

MR. DISRAELI'S ADDRESS.

Mr. Disraeli has issued the following address to his constituents:—

TO THE ELECTORS OF THE COUNTY OF BUCKINGHAM.
Gentlemen.—Since I last addressed you, her Majesty has been graciously pleased, upon the retirement of an illustrious statesman, to entrust to me the chief conduct of public affairs.

Having enjoyed the entire and unbroken confidence of the Earl of Derby for twenty years, during which we worked together in a harmony never interrupted, I was thoroughly acquainted with his policy, and I have pursued that policy without deviation. I may, therefore, in asking a renewal of your political support, take a general view of the conduct of affairs since the accession of the Conservative Government to office in 1866.

The question of Parliamentary Reform had then for a long series of years disquieted the country, and embarrassed and enfeebled successive Administrations, which had failed to lead it to any happy conclusion. We were of opinion that this state of affairs should terminate; and by a series of measures, in the course of two years, we brought about a settlement of the question; broad in its principles, large and various in its provisions, but, as we believe, in unison with the character of the country, and calculated to animate the spirit of the community, and add strength and stability to the State.

The conduct of foreign affairs has obtained the sympathy and confidence of the various Courts and Powers; the just influence of England had been established; and it has been used for the maintenance of peace and the interests of civilization.

The legacy of insult and difficulty which had been left us in Abyssinia could only be successfully encountered by a responsibility from which we did not shrink. The result of the expedition to that country vindicated the honour of the Crown and the cause of humanity and justice, and it obtained for her Majesty's forces the admiring respect of Europe.

When we acceded to office, the state of the navy was one which occasioned serious anxiety; the fortresses on which the late Ministry had expended millions were without artillery; the British soldier was armed with inferior weapons; and the military service of the country so unpopular that if no change had been devised we might have been driven to the principle of a conscription. At present, it cannot be denied that the strength of the navy is materially increased, the defences of the country much advanced, the soldier admirably armed, and enlistment become so popular that not only is the voted number of our forces no longer in arrear, but many thousand veterans who were about to claim their discharge have remained in the army. Such great results have, of course, not been obtained without an increase of our expenditure; but the expenditure has been on objects of the first necessity, and while it has been defrayed without adding to our taxation, it has entailed no burden on posterity.

Economy does not consist in the reckless reduction of estimates. On the contrary, such a course almost necessarily tends to increased expenditure. There can be no economy where there is no efficiency; and to secure efficiency you must be vigilant in administrative improvement. Influenced by these views, her Majesty's Government, by placing in the hands of a single individual a control over the expenditure of the War Office, commenced a considerable reform during the late session in the administration of the army, which will conduce to greater economy and efficiency both in peace and war.

Great public advantage may be anticipated from this measure, and the different departments of this State will be revised in the same spirit. This revision will assist that retrenchment which the pressing exigencies of the public service have alone prevented.

In the government of Ireland we had to encounter a dark conspiracy of foreign military adventurers, acting on the morbid imagination of a limited portion of our Irish fellow-subjects; and whose active combinations, had they been successful, would have led to general disorganisation and plunder; that conspiracy has been baffled in every instance and in every quarter, by vigilance and firmness, which, being the consequence of conscious power, and not of panic, have led to no unnecessary severity; so that even the discomfited have admitted that their treatment has not been marked by vengeance or cruelty.

Notwithstanding this untoward state of affairs, we have pursued towards Ireland that wise policy of sympathy and conciliation which has been followed by all parties in the State for the last thirty years. Justice has never in that country been administered with more impartiality; and whether with respect to the tenure of land or the facilities for education, we will continue to give our earnest consideration to every suggestion which is consistent with the rights of property and with the maintenance of our Protestant institutions.

In this state of affairs we had reason to hope, and it was generally contemplated by the country, that we might have tranquilly wound up the business of the late session, and then asked, according to the provisions of the great statute which we had just passed, the public verdict on our conduct. Had it been propitious, we might, by the favour of the sovereign, have continued to serve her Majesty, and enjoyed an opportunity of effecting those legal and social improvements which are so much required, and to the necessity of which we had proved we were not insensible. Had the verdict been adverse, we should have retired from office without a murmur, conscious that, when we had the opportunity, we had endeavoured to do our duty, and still prepared, as representing one of the great parties of the State, to co-operate with our rivals in public life for the public good.

This, the natural current of events, was to be interrupted. The leader of the Opposition in the House of Commons seized the occasion of an expiring Parliament, which had proclaimed its inadequate representation of the country, to recommend a change of the fundamental laws of the realm, and to propose a dissolution of the union between Church and State.

Her Majesty's Government offered, and will offer, to this policy, an uncompromising resistance. The connection of religion with the exercise of political authority is one of the main safeguards of the civilisation of man. It instils some sense of responsibility even into

the depositaries of absolute power. But, under any circumstances, the absence or severance of such a tie will lower the character and duties of Government, and tend to the degradation of society.

But it is urged that, in the present instance, the application of the new policy is only to be partial, and that only one portion of her Majesty's dominion—Ireland—is for the present to be submitted to the revolution: and on this plea—that in Ireland the members of the Established Church form only a minority of the population.

If this numerical test is to be accepted, its application cannot be limited to Ireland; and if, in a country of entire toleration, a local instead of an imperial gauge be adopted, the religious integrity of the community will be soon frittered away.

Instead of Ireland being made an exception to the fundamental condition of our constitution, there are many secondary reasons why the Established Church should be maintained in that country.

Its subversion would aggravate religious hostility and party rancour; would suppress a resident class of men whose social virtues are conducive, as all agree, to the welfare of the country; and would further diminish the security of property in a land where its tenure and enjoyment are not as unquestioned as they hitherto have been in other parts of her Majesty's dominions.

But even in Great Britain the spoliation of the Church in Ireland would not be without its effect. Confiscation is contagious; and when once a community has been seduced into plunder, its predatory acts have seldom been single.

There are, however, even weightier reasons why this new policy should be resisted.

The religious liberty which all her Majesty's subjects now happily enjoy is owing to the Christian Church in this country having accepted the principles of the Reformation, and recognised the supremacy of the Sovereign as the representative of the State, not only in matters temporal, but in matters ecclesiastical. This is the stronghold of our spiritual freedom. So long as there is in this country the connection, through the medium of a Protestant Sovereign, between the State and the National Church, religious liberty is secure.

That security is now assailed by various means and on different pleas; but amidst the discordant activity of many factions there moves the supreme purpose of one power. The philosopher may flatter himself he is advancing the cause of enlightened progress; the sectarian may be roused to exertion by anticipations of the downfall of ecclesiastical systems. These are transient efforts; vain and passing aspirations. The ultimate triumph, were our Church to fall, would be to that Power which would substitute for the authority of our Sovereign the supremacy of a foreign Prince; to that Power with whose tradition, learning, discipline, and organisation our Church alone has, hitherto, been able to cope, and that, too, only when supported by a determined and devoted people.

I have the honour to remain, Gentlemen,
Your obliged and faithful servant,
B. DISRAELI.

Downing-street, October 1, 1868.

ASHTON-UNDER-LYNE.—Mr. Edward Harper, of Protestant notoriety, has announced himself as a candidate for Ashton, in opposition to Mr. Milner Gibson.

AYRSHIRE (NORTH).—Mr. Roger Montgomerie, the Tory candidate, attended a meeting at Beith on Saturday. Notwithstanding that he had the advantage of the presence of Sir James Fergusson, the meeting, by a large majority, passed an amendment against his candidature.

BANBURY.—An opposition is threatened by the "Independent Liberals" to the return of Mr. B. Samuelson. A meeting was held last week, when it was resolved to get up a requisition to Mr. W. Mewburn, a prominent member of the Wesleyan body, residing at Wickham Hall, near Banbury, and connected with a Manchester commercial firm. The requisition is in course of signature. The number of voters in the borough has been increased from 600 to 1,540 now on the register.

BERKSHIRE.—The committee formed at Newbury to promote the return of Mr. John Walter and the Hon. Auberion Herbert have resolved to establish a Liberal Defence Association for the county, the object being to assist any tenant ejected from his holding, or any labourer discharged from his employment, in consequence of his vote, and also to make public the names of any persons having recourse to intimidation or any other undue means of influencing electors. Mr. Herbert was present at the meeting, and mentioned the excellent effect which had resulted from an association of a similar kind formed by the friends of Sir George Young at Chippenham.

BIRMINGHAM.—The canvass of the electors on the Liberal side is now complete, and though no positive figures can be given, sufficient is, it is said, known to warrant the statement that the three Liberal candidates will win easily. It is reported that the Conservative candidate, Mr. Lloyd, will not poll so many votes as he did at the last election, notwithstanding the immense increase in the number of electors, and that Dr. Evans, the other Conservative, will be literally "nowhere."

BLACKBURN.—In this borough the Liberals have gained 277 votes on the revision. We may take the opportunity of saying that the name of the Liberal colleague of Mr. J. G. Potter was incorrectly spelt in our recent list. It should be Mr. Montague J. Feilden.

BORDER BURGHS.—Mr. Elliot finding his chances of success very doubtful, has retired, and left Mr. Trevelyan master of the field.

BOSTON.—There are now three Liberal candidates in the field for this borough, viz., Mr. Mason Jones, Mr. M. Staniland, and Mr. T. Parry (one of the sitting members). The Conservative candidates are Mr. J. Malcolm (one of the sitting members) and Mr. T. Collins. Mr. Jones has addressed several enthusiastic meetings, and is said to be very popular in the borough.

BRADFORD.—Mr. Ripley convened a meeting of the Roman Catholic and Irish electors at the Mechanics' Institute on Thursday evening for the purpose of explaining his views on the Irish Church and other questions relating to the sister island. The attendance was very large, and the room, which will hold 1,200 people, was crammed. Although the meeting had ostensibly been called for Irishmen and Roman Catholics, a large number of English were present. When the shallow gallery became full, those eager to obtain a better position amused themselves by tumbling over amongst the people below, amidst peals of laughter from the auditory, who seemed ripe for fun. On Mr. Ripley making his appearance, accompanied by Mr. Ald. Semon, Mr. G. Mason, and other friends, he was received with applause, groans, and hisses. He stood up, but the meeting would not hear him. He then mounted the table, and there arose loud cries and cheers for "Miall." Mr. Ald. Semon then essayed to speak, stating, amid interruption, that Mr. Ripley had invited them to come, and he hoped that they would give him a fair hearing. (Hear, hear.) Mr. Ripley addressed the meeting amid continuous uproar and opposition. After some time there was a rush through one of the doors, the people standing in front of the platform were pushed against the reporters' table, who rose, and a scene of indescribable confusion arose; the platform was crowded, and the audience pressed to the front, cheer after cheer ringing out for "Miall and Forster." The chairman could not be heard, but it was announced that the meeting would adjourn to St. George's Hall; and after other cheers for "Miall," and counter cheers for "Ripley," the meeting broke up in great confusion. On arrival at the hall it was found that it could not be obtained, and Mr. Ripley mounted the base of one of the pillars in front of Rennie, Tetley, and Co.'s warehouse, in Hall Ings, and announced the fact, at the same time saying that on an early day a meeting would be called in the hall, and the Roman Catholics would be admitted by ticket. Cheers, counter cheers for "Miall and Forster," and yells followed Mr. Ripley as he descended and left the street in company with Mr. Ald. Semon and other friends. Mr. Ripley has since been waited upon by a deputation of Irishmen to dissuade him from holding such another meeting, but without effect. Mr. M. Mahony afterwards addressed the crowd, stating that Mr. Ripley might as well call a meeting of the High Church, the Low Church, and the Broad Church party, as of the Roman Catholics. He did not think he would succeed in gaining many Catholic votes by such means, and concluded his speech by calling for three cheers for "Forster and Miall," which were heartily given followed by other expressions of approval, and groans for Ripley. It is announced that Messrs. Forster and Miall will address the electors in St. George's Hall, to-morrow (Thursday) evening, preparatory to visiting the various wards.

BRECON BOROUGHS.—Mr. Walton, rather than divide the Liberal interest, has withdrawn. The contest will now therefore be between Mr. H. Pryce and the present Tory representative, Mr. Howell Gwyn. The Liberals are very sanguine, and the general belief is that they will secure the return of their candidate.

BUTESHIRE.—Mr. Lamont is opposed by Mr. Burns, who states, in his address, that he is prepared to vote for the disestablishment of the Irish Church, and for the withdrawal of the Maynooth Grant and the *Regium Donum*. He is in favour of the assimilation of the county and borough franchise, of the ballot, and of an unsectarian system of national education—with a "conscience clause" for the benefit of those who might object to religious teaching even in the almost nominal form at present given in the parochial schools. He further pledges himself, if returned to Parliament, to give a general support to Mr. Gladstone, and to aid in bringing the Liberals back to power.

CAITHNESS.—Mr. Traill, the sitting member, announces his retirement from the representation of this county, on the ground of ill health.

CAMBRIDGESHIRE.—The candidates on both sides—Mr. Young and Mr. Brand (Liberals), and Lord G. Manners and Lord Royston (Conservatives)—continue to prosecute an active canvas. Every town and village in the county of the least importance has now been visited, and both parties express themselves sanguine as to the result of what promises to be a very exciting contest.

CHESTER.—The name of Dr. Bedford, of Bayswater, is spoken of as a fifth candidate to contest the vacant seat caused by the retirement of Mr. W. H. Gladstone. Dr. Bedford, who contested Raigate some years ago in the Liberal interest, is principally known in the scientific world from his connection with physical astronomy, and resided at Chester for some years.

CIRENCESTER.—Mr. Bathurst, the present Conservative member, is to meet with opposition from Mr. Frederick Andrew Inderwick, of the Temple, London, who has issued an address. He is in favour of the Liberal creed, and will support Mr. Gladstone.

CITY OF LONDON.—On Friday the four sitting Liberal members issued separate addresses soliciting re-election. Baron Rothschild briefly refers to his past services; and reminds the electors that on the great questions which have chiefly occupied the attention of the legislature during the past two sessions he has uniformly acted with the Liberal party. If re-elected, Baron Rothschild will support the disestablishment of the Irish Church, and a reduction in the national expenditure. Mr. Crawford and Mr. Alderman Lawrence profess similar views. Mr. Goschen commences by reminding the constituency of the result of the election of 1835, when the Irish Church was the question of

the day, and the City returned four Liberals to Parliament. The Prime Minister of our own time observes the right hon. gentleman, "has not scrupled to turn his sceptre of office into an incendiary torch." The country, however, has refused to believe that either Protestantism, religion, or the constitution, can suffer by a simple act of justice and national reparation. Mr. Goschen laments that a controversy about the English Church should have been imported into an Irish and imperial question, and in going on to speak of the Irish policy of the Liberals, says it may be summed up in one word—"Conciliation." The right hon. gentleman then speaks at length on the reduction of the national expenditure, education, the pressure of local taxes, the ratepaying clauses of the Reform Act, which he condemns, and various matters connected with the representation of such an important commercial constituency.

DERBYS.—In the last number of the Welsh *Banner* it was stated that the Liberals of this county intend to bring forward a candidate in opposition to Sir Watkin W. Wynn. The state of the register is deemed favourable by the Liberals, the names of a great number of small freeholders and leaseholders of strong Liberal tendencies having been added within the last few years.

DERBYSHIRE (EAST).—Mr. P. Burnell, one of the Tory candidates, has retired from the contest, leaving in the field the Hon. H. Strutt and the Hon. Captain Egerton (Liberals), and Mr. G. Turbott (Conservative).

DEVIZES.—Mr. Darby Griffith refuses to refer his claims and those of Sir Thomas Bateson to arbitration, and so the Conservative interest will be divided.

DOVER.—The revision of the Parliamentary lists for this borough is completed, and the result is a gain of about fifty to the Liberals. The addition to the register is upwards of 600. Mr. Israel Abraham, who unsuccessfully contested Devizes in 1863, offers himself to the freemen and electors of Dover as a Liberal candidate. Mr. Jessel, Q.C., has also issued his address in the Liberal interest, in which he says, if elected, he would give a warm support to Mr. Gladstone in his Irish Church policy. He is an advocate of economy, and of a well-considered scheme of education. Mr. Jessel is also a supporter of the ballot.

EDINBURGH.—Mr. James Aytoun has issued an address, asking the new electors whether they wish him to go on or to retire from the contest, and he pledges himself to abide by their decision.

FROME.—Sir Henry Rawlinson, M.P., having accepted the membership of the Indian Council in place of Sir P. T. Cautley, has retired from the position of candidate for this borough—a seat in Parliament being incompatible with such an appointment. All sections of the Liberal party having united to invite Mr. Thomas Hughes, M.P., to succeed him, that gentleman retires from Lambeth with the concurrence of his friends.

GLoucestershire (East).—It is reported that Mr. Halford, one of the representatives of this division, is about to be raised to the peerage, for his services in the cause of Conservatism.

GRANTHAM.—Mr. H. F. C. Gost, in an address dated from Chamounix, announces his intention to contest Grantham on Conservative principles.

HYTHE.—Baron Mayer A. Rothschild has issued another address, seeking re-election. The hon. member has represented the borough for ten years. The baron is prosecuting an active canvas, with every prospect of success. A requisition has been presented to Mr. Albert Nugent, of London, relative of Lord Southampton, by the Conservatives, and that gentleman has sent out a placard stating that he would accept the invitation, and appear before the electors at a public meeting. Committees in his favour have been formed at Hythe and Folkestone, and the Conservatives are making extraordinary efforts for a contest.

IRELAND.—The elections are rousing all the attention of this country. Mr. Pim addressed the electors of three wards in Dublin last week, and went in boldly for disestablishment as a benefit to Protestantism. In Belfast, the Presbyterians have held a great meeting in the Music-hall. The aristocratic Tories—not the Orange democracy of Belfast—tried to disturb the meeting, but they were not able. For years there has been no freedom of speech in Belfast. Tory ruffianism broke up every Liberal meeting until Liberals feared to own their principles there. Hope for a good cause is dawning there again, and Liberals are lifting up their heads. Mr. M'Clure is almost sure to be returned. The Rev. John Macnaughten and other leading Presbyterian ministers have come out nobly in the Liberal interest.—*From our Dublin Correspondent.*

KING'S LYNN.—The Liberals of Lynn have formally decided not to bring forward Mr. Anthony Trollope in opposition to Lord Stanley. On Saturday evening Lord Stanley issued an address to the electors of Lynn, in which he says that, relying on the unvaried kindness which, during the last twenty years, he has constantly experienced at their hands, he intends, at the approaching election, once more to solicit a renewal of the trust which by their favour he has so long enjoyed, and which it has been the endeavour of his Parliamentary life to deserve. He adds that he will take an early opportunity of explaining to them publicly his views on the leading questions of the day.

LAMBETH.—In a letter to his committee, announcing his intention to retire, Mr. Hughes points out that, by standing for Frome, he will be fighting the battle of a united Liberal party against a Tory, instead of running against at least three other Liberals, with the possibility of letting in a Conservative. It is expected that the remaining two Liberal candidates for Lamb-

both, Mr. Alderman Lawrence (Lord Mayor elect), and Mr. ex-Sheriff M'Arthur, will probably be returned. On the eve of Mr. Hughes's retirement from the representation of Lambeth, the working men, by whose exertions the hon. gentleman was returned in 1865, had formed a provisional committee again to assist in his election. The withdrawal of the hon. member to Frome will, of course, render the existence of such a body unnecessary as far as Mr. Hughes is concerned; but the address which they issued, calling upon the working men of the borough to do their duty, is worth a passing notice. Commencing with a reference to the purity of the contest three years ago, the document then goes on to enumerate some of the learned gentleman's services since he has had a seat in the House of Commons. Especial reference is made to the interest which he has shown in every question which affects the welfare of the working classes, and an earnest appeal is made in behalf of one whose political life has been throughout straightforward, consistent, and honourable.

LANCASHIRE (NORTH).—The Hon. F. A. Stanley, addressing some electors of North Lancashire on Saturday, intimated that the report of the Irish Church Commission would probably be adopted to some extent by the Government, as an aid to legislation on the subject. "No one," he added, "who is conversant with parliamentary usage can fail to know that no motion is ever adopted in Parliament in its entirety as a bill"—the famous Reform resolutions might have been instanced here—"and certainly there will be modifications proposed in the report of the Irish Church Commissioners." The point of the communication, however, lies in the following sentence:—"Now, although we and others have sanguine hopes, we really don't know what the materials forming the next Parliament will be, and therefore the result of the action of the Commission remains at present a matter of doubt and dispute."

LANDS.—The Conservatives have induced the Hon. A. Duncombe, who lately retired from North Yorkshire, to come forward in their interest along with Mr. W. St. J. Wheelhouse, a local barrister. At a large meeting in one of the divisions of this borough, held on Monday evening, Mr. Baines, M.P., entered into a statement showing with how much risk to the Liberal cause at the coming election the canvass of Sir A. Fairbairn, as a third and uninvited Liberal candidate, was attended. He exhorted the Liberal electors to unity, and especially as the commander-in-chief of the Tory party had issued his proclamation to his troops. He showed the inconsistency of Mr. Disraeli's address in regard to the Reform question, as compared with the address of the same right hon. gentleman in 1865. He denounced Mr. Disraeli's claim to the credit of having extended the suffrage as the height of political effrontery, for the new Reform Bill had only been passed when stripped of all its original features. Mr. Disraeli stated that Mr. Gladstone's attitude towards the Irish Church menaced a dissolution of the union between Church and State, and in saying so he had taken up one of the most false positions that any friend of the Church could possibly take up. The meaning of the Premier's words was, that a dissolution of the connection between Church and State in England was intended, whereas it was very well known that that was not Mr. Gladstone's object. Mr. Gladstone himself and Mr. Coleridge were among the most zealous members of the Church of England, and they, as well as such eminent men as Dr. Temple and certain clergymen in Leeds, believed that the existing position of the Irish Church stood in the way of the settlement of Irish grievances, and of a complete fusion of opinion between the two islands. Such was the state of feeling now on this subject that he believed in the new Parliament Mr. Gladstone's majority would be not sixty merely, but at least 100.

LEEDS.—Mr. Arkwright and Lord Mahon, both Conservatives, are contending for the single seat left to this borough. A requisition, very numerously signed, has been presented to Dr. Spinks, an eminent lawyer practising in the Divorce Court, to come forward as the Liberal champion. Dr. Spinks will address the electors in the course of a few days.

LINLITHGOWSHIRE.—"A Scotch Nonconformist" writes:—"In your paper you class Mr. McLagan, M.P. for Linlithgowshire, as a Liberal, but as he has been in Parliament three years, and during these three years has sat on the Tory side of the House, he should not be styled a Liberal. He has given a few Liberal votes, but very few, so at the very most I.C. should be put opposite his name. Mr. McLagan voted against Mr. Gladstone's Reform Bill in 1866, then seventeen times with the Tories on Mr. Disraeli's Reform Bill, and on the Boundary Bill, the Bribery Bill, the Scotch Reform Bill, and the Irish Reform Bill he never gave a Liberal vote. However, when opposition was in the field he offered to change his side of the House if agreeable to his constituents!! Most people now think that he will change in November, from the Tory side of the House to the outside."

LONDON UNIVERSITY.—Those graduates of the University of London of Convocation standing who wish to vote at the forthcoming election for a representative of the University in Parliament, and are disqualified from the fact of their not having hitherto paid the necessary Convocation fees, should take notice that a meeting of the Senate will be held in a few days' time to close the list of voters.

MARYLEBONE.—On Wednesday night Mr. Harvey Lewis, M.P., addressed the first public meeting in Marylebone which he has held since the prorogation. The explanations of the hon. gentleman, who formed one of the "tea-room" party of the session of 1867, did not appear to give satisfaction; and although an

amendment in favour of Dr. Sandwith was declared to have been lost, a resolution proposed by supporters of Mr. Lewis was lost by a large majority.

MEATHYR TYDVL.—The Right Hon. H. A. Bruce addressed a crowded meeting of constituents on Friday last at Elim Chapel, Penydarren. The Rev. W. Bowen occupied the chair. Mr. Bruce, in the course of his speech, pointed to his sixteen years of service as their Liberal representative, and complained that he had not received fair play. It was said that he had not dealt fairly between Nonconformists and Churchmen. In reply to the charges made against him, he had requested those who required satisfaction to refer to the principal Nonconformist members of Parliament, who had watched his conduct in Parliament, and ask them if he had not always acted impartially between them. Those gentlemen had done so, and they had received three replies. One was from Mr. Baines, and he said that Mr. Bruce had always acted with proper regard to the Nonconformists' interests. The same answer was given by Mr. Potter, the member for Rochdale, himself a Nonconformist, and the same by Mr. Samuel Morley. (Cheers.) And he would undertake to say that there was not a man in Parliament, Nonconformist or otherwise, who would say that he had ever done anything but what was for the benefit of Nonconformists as well as others, and it was a merit he had a claim to. (Cheers.) Mr. Bruce defended himself at some length from other charges, and, in reply to a question about the ballot, said that he would watch most carefully the proceedings of the present election, and the practices that would be resorted to, and if he was satisfied that there did exist intimidation and bribery—if he were returned to Parliament he would be most happy to vote for the ballot, or any other remedy of the grievance. (Loud cheers.) A resolution in Mr. Bruce's favour was carried by an overwhelming majority.

MIDDLESEX.—The *Herald* states that Lord G. F. Hamilton, son of the Duke of Abercorn, will come forward as the Conservative candidate for this county.

NORTHAMPTON.—In response to an invitation, signed by 1,500 electors, Dr. F. R. Lees offers himself for the representation of this borough. He will give a loyal but independent support to Mr. Gladstone in his endeavours to effect retrenchment in the expenditure, and he would unite with the true Liberal party in amending the Reform Bill. The other candidates are Lord Henley, Mr. C. Gilpin, and Mr. C. Bradlaugh, all Liberals.

PARTHESHIRE.—Sir W. Stirling-Maxwell addressed a meeting of his constituents in Perth on Friday. Sir William, in the course of his remarks, said he was not prepared to support the Established Church of Ireland as it at present existed. He at once admitted that there were good reasons why a Church, which was confessedly the Church of a small minority, should be reduced within narrower limits, and a portion of its property, in so far as it might be public property, devoted to more useful public purposes. But, on the other hand, he saw no reason—he had heard none—why the Protestants of the Church of Ireland, for no fault of their own, should be deprived of the benefits which they and their Church enjoyed from its connection with the State. The proposal of Mr. Gladstone to deal with the Church came to this: that the rich Irish Establishment—the over-rich and useless Irish Establishment, as many people considered it—was to have left to it three-fifths of its old revenues; the poor Catholic Church of Ireland was to be entirely deprived of its Maynooth grant; and the Presbyterian Church was to be put in a similar predicament. It fact, the rich Church was to have three-fifths of its wealth left, and the two poor Churches were to be robbed of every rag of State endowment. He was unable to see anything in that approaching to religious equality or even common justice.

PETERBOROUGH.—The seat of Mr. Whalley is believed to be safe, but the new electors are not satisfied with Mr. Hankey. Mr. Wm. Green, of Clapton, visited the town last week, and addressed a public meeting. His Radical sentiments met with much favour, and we are informed that a requisition is in course of signature inviting Mr. Green to become a candidate.

POOL.—Sir Ivor B. Guest, Bart., of Canford Manor, and the influence exercised by what is generally termed the "Canford Estate," have hitherto favoured the Liberal cause in this borough. At the present juncture, however, on the contrary, this influence is being brought to bear adversely to the present Liberal member and candidate, Mr. Charles Waring. Sir Ivor, it is true, has declined to offer himself to the constituents; but his brother, Mr. Arthur G. Guest, has come forward as a Liberal Independent, if we may take from the words of his own address an expression of his political principles. He issued his address on Saturday, in which he says that he is opposed to the disestablishment of the Irish Church. Mr. Waring is in the town, and has been prosecuting his canvass with great success.

RIPON.—Lord John Hay, M.P., addressed a crowded meeting on Friday night, in connection with his candidature for re-election. He said that the ratepaying clauses must be done away with as soon as possible; that he disapproved of the three-cornered constituencies; and that although he did not like the principle of the ballot, he would not pledge himself to vote against it. After criticising the foreign and colonial policy of the present Government, he spoke upon the Irish question, and declared himself in favour of disestablishment and disendowment. With respect to the land tenure, he thought that Mr. Bright's scheme was one which was well worthy of being tried.

STOCKPORT.—Mr. Tipping, one of the Conservative candidates for Stockport, addressing a meeting there on Wednesday night, said that before he had done with his canvass he thought he should be converted to the ballot. Theoretically he did not like it—not for the reason that it was un-English, because a man said a thing was un-English when he had nothing else to say, and it did not mean much; but because, in spite of the widely-extended suffrage, the number of electors compared to the number of men and women was still small; therefore, if the few still represented the many, relatively speaking, it was a trust, and all trusts should be exercised openly. But when he heard how the screw had been put upon, not only working men, but upon tradesmen, it became a question with him whether he should not go for the ballot as a Conservative measure.

STOCKTON.—The Liberals in this new borough have gained 216 votes in the revision.

STROUD.—Mr. Horsman issued a second address to the electors on Saturday. He says he has refrained from presenting himself before the constituency hitherto, first because he thought it more proper to wait till the new electors were enrolled, and next, "because I wished to give my two opponents the fullest opportunity, without interruption from me, of placing before the new electors their claims and qualifications for the seat from which they are labouring to eject me." He says he has watched their proceedings, and contends that the meetings have been cold and unsympathetic, and he believes they have excited so little interest that a large portion, possibly a majority, of the new electors may abstain from voting at all. He proposes, therefore, to commence a series of meetings on Monday, the 12th, inviting in the first instance only those who have not yet declared themselves his opponents, and afterwards he intends to confront his accusers before the public. He goes on to say that he has not been dependent on Stroud for a seat in Parliament, but wishes to explain his reasons why he does not accept the offers of other constituencies.

SURREY (WEST).—Mr. Pennington, the new Liberal candidate, has addressed the electors in various towns during the past week, and has everywhere been well received. He is in favour of the disestablishment of the Irish Church, retrenchment in the national expenditure, a general scheme of compulsory education, and the ballot. District meetings in support of his canvass are being held in nearly all the villages of the division. Mr. Briscoe, one of the sitting members, who voted against Mr. Gladstone on the Irish Church question, and issued a preliminary address, shows no signs of activity.

TOWER HAMLETS.—The chairman of Mr. Beales' central committee writes:—"For some time past a general feeling has existed among the leading Liberals of this borough that immediate steps should be taken to prevent four Liberals going to the poll. Mr. Beales was the first to express his willingness to accede to any equitable plan for such a purpose; Mr. Wm. Newton followed, also agreeing to the proposition. To further this desirable object, the Rev. John Kennedy, without expressing a leaning to either, invited the representatives of each candidate to meet and confer upon the matter. The conference took place on Saturday last, Mr. Samuda being present in person, when, after considerable discussion, it was brought to a close by Mr. Samuda declining to entertain any scheme for testing the opinions of the Liberal electors. Of course, after this, if the splitting of the 'Liberal interest' should be the means of bringing in the Constitutional, the blame will lie at Mr. Samuda's door." At a meeting on Monday Mr. Samuda, replying to this statement, says that he has been a candidate for many months past, and that Mr. Ayrton, though not opposed to the scheme referred to, insisted that it should not apply to him. He (Mr. S.) therefore set his face against the proposal. A vote pledging the meeting to support the hon. candidate was carried with acclamation. Mr. John Stuart Mill, M.P., has given £50 to Mr. Edmond Beales' election fund. "A Friend" gives 100. Professor Fawcett's name is on the list of subscribers.

WARRINGTON.—It is now believed that Mr. Rylands will be returned by a very large majority over the Tory, Mr. G. Greenall.

WORCESTER.—Steps are about to be taken with the view of ascertaining which of the four Liberal candidates—Mr. Sherriff, M.P., Sir F. Lyett, Mr. Hill and Mr. Airey—are the most popular with the constituency, in order that the Liberal ranks may not be divided at the forthcoming election.

LIBERATOR BUILDING AND INVESTMENT SOCIETY.—A local meeting of this society was held at Hendon on Friday evening under the presidency of the Rev. Thomas Fison, B.A., Messrs. Dawson, Burns, C. Baines, and M. Theobald, attending from the Board. The advantages to the country of such societies as these, under proper management, cannot be too highly estimated, and in country districts they offer to working men inducements to become provident, and facilities for so doing. The success of this society, only recently established, has been very marked, and indicates a very hopeful condition among our working men, to whom we cheerfully commend this and kindred institutions. Mr. Dawson Burns, well known among our teetotal friends, advocated the appropriation of beer money alone as sufficient to enable a working man in a few years to live rent free. Mr. Theobald presented the society as one which would especially meet the requirements of those persons who, rejecting life insurance as saving for other people, could, by small weekly or monthly savings, thus save for themselves. Our advertising columns will indicate some of the great advantages of these societies, and of the *Liberator* in particular.

Court, Official, and Personal News.

A usually well-informed authority says that the paragraph in the *British Medical Journal* relative to the Queen's health, though of a semi-official character, is not intended to convey that there has been any relapse in her Majesty's condition since her return from Switzerland, but only to prevent disappointment in regard to expectations of her frequent appearance in public, to which she is not equal. The Queen hopes to be able to open Parliament in December, to hold a number of courts during the season, and to give another garden party at Buckingham Palace in the summer; but otherwise she will be compelled to maintain much the same degree of seclusion as before.

The Prince and Princess of Wales will visit Glasgow to-morrow. Great preparations have been made to give them an enthusiastic reception.

The Duke of Edinburgh has joined his ship, the *Galatea*, and will start from Plymouth on his two years' cruise on the 20th inst.

The Right Hon. Gathorne Hardy, M.P., the Home Secretary, has succeeded the Premier as Minister in attendance on the Queen at Balmoral.

The Earl of Mayo on Thursday ceased officially to be Secretary for Ireland and a Cabinet Minister. He will leave for India, it is said, early in November.

It is confidently reported in military circles at Chatham that the authorities at the War Office, in conjunction with those of the Horse Guards, have determined on making a considerable reduction in the army at the commencement of the ensuing year.

Her Majesty has been graciously pleased to confer the vacant ribbons of St. Patrick upon the Marquis of Waterford and the Earl of Erne.

Major-General Nelson Guy is gazetted Lieutenant-Governor of Jersey, Lieutenant Hankin Colonial Secretary for Sierra Leone, and Sir Frederick Halliday, a member of the Indian Council.

We (*Railway News*) are informed, upon authority on which we think reliance can be placed, that the Government have decided upon dealing with the Irish railways in a thorough and comprehensive manner. The various reports of the commissioners show the absolute necessity of some action being taken on the subject, and the great benefits which would result to the country from the adoption of some well-considered plan of administration.

Mr. George Thompson, once the favourite of public meetings, has long been unable to take part in them. He appeared a few months ago, at the breakfast of Mr. William Lloyd Garrison, the American abolitionist, and was compelled to speak: but, though there were flashes of the old fire, it was evident that he was physically unable to keep on for more than a very brief period. A testimonial is being raised in his behalf, which has reached at present about 700L.

Count Bismarck is shortly expected at Torquay.

Lord Napier, who was last week the guest of Sir J. Pakington at Droitwich, arrived on Monday night at Haverhill, on a visit to Mr. Gladstone.

Mr. John Bright, M.P., arrived at Falmouth on Saturday afternoon, and is staying at the new Falmouth Hotel. On Sunday he attended the Friends' Meeting House at Falmouth.

LITERARY ITEMS.

It is said that Mr. Tennyson has another and longer poem in hand, and that it may be expected to appear by the end of the year.

It is not generally known that one object of Mr. Longfellow's visit to this country is to superintend the publication here of his forthcoming production, entitled "New England Tragedies." This is the first of Mr. Longfellow's works of which he has been enabled, in consequence of a recent decision in the House of Lords, to secure a copyright in Great Britain.

Mr. M. D. Conway, of London, is to write a series of illustrated sketches for *Harper's New York Monthly*, on the South of England.

Henry Ward Beecher, according to the *Liberal Christian*, is at work on a Life of Jesus.

The Rev. Dr. Halley, President of New College, St. John's Wood, is about to publish a work, on which he has been engaged for many years, called "Lancashire; its Puritanism and Nonconformity"—in which he will explain the decisive part which Puritanism has had in forming the character of the people in the north of England.

A very interesting collection of old Puritan books has just been deposited with the Boston (Massachusetts) Public Library. It belonged originally to the Rev. Thomas Prince, who was ordained pastor of the Old South Church in that city in 1718, and by him left at his death (1758) to the society, who put the books into their steeple during the revolutionary war. A small memoir, just printed in Boston, shows the collection to consist of 1,519 books and manuscripts. Among the titles of the books there are some additions to those whose quaintness has already been referred to as characteristic of the early Puritans, both in England and America; e.g., "Riddles Unriddled"; or, Christian Paradoxes broke open, smelling like a Sweet Spice taken out of Boxes"; "A Choice Drop of Honey from the Rock, Christ"; "The Case of Satan's Fiery Darts in Blasphemous Suggestions and Hellish Annoyances"; "Early Piety Encouraged—a discourse occasioned by the death of a young woman of Maldon of the throat distemper."

Among the announcements for the new season, Mr. Stock's List contains:—"On Some of the Minor Moralities of Life," by the Rev. Edward White; "Baptist History," by Dr. Cramp, author of the

"Text Book of Popery"; "Life and Death, as Taught in Scripture"; "A Popular Digest of the Polity of Methodism"; "Facts about America for the People of England"; "Aids to the Spiritual Life," by the Rev. J. Bate, author of the "Encyclopaedia of Illustrations"; and "Scenes among which we Labour," by a Missionary's Wife.

Postscript.

Wednesday, October 7, 1868.

THE SPANISH REVOLUTION.

The following telegrams are published this morning:—

MADRID, Oct. 4, 4.30 P.M.—The work of organisation proceeds steadily, a Provisional Government being installed, consisting of Generals Serrano and Prim, and Senor Olozaga. A Coalition Ministry has been formed, comprising Senores Madoz, Sagasta Rivero, Lorenzana, Martinez Aguiar, Lopez Ayala, and Admiral Topete. The finances are entrusted to Senor Figuerola. General tranquillity prevails.

MADRID, Oct. 5.—Yesterday the Central Junta was definitely constituted. The *Gazette* of to-day publishes the protest of Queen Isabella, preceded by these words:—"Queen Isabella has addressed a manifesto to the Spaniards. The Junta refrains from making any criticism upon it. The nation have passed their sovereign judgment on the acts of the Queen, and can now pass their verdict on her words." All the generals belonging to the moderate party who fought against the army of the Liberals have now recognised the revolution. General Prim is expected here to-morrow, and preparations are being made to give him a grand reception.

MADRID, Oct. 6 (4 P.M.)—The cause of General Prim not arriving at Madrid till to-morrow is, that he has been kept at Saragossa by the inhabitants, who have prepared a *fitz* in his honour. Triumphal arches are being erected in this city, and other preparations are being made by the Junta and popular committees to give the General a brilliant reception. Several provincial Juntas protest against Marshal Serrano's elevation to the supreme power without the sanction of the majority. The civic and rural guards and carabiniers who were concentrated in several towns to oppose the revolution, have been ordered by Marshal Serrano to return to their respective quarters.

MADRID, Oct. 6 (Evening).—Disturbances have taken place at Antequera, but have been repressed. General Dulce will arrive here on Thursday from Cadiz. The troops will make their entry into the capital on Thursday. Senor Olozaga's acceptance of his post as a member of the Provisional Government is still problematical.

PARIS, Oct. 6 (Evening).—The *Avenir National* publishes a despatch from Madrid asserting that the Provisional Government has decided to pronounce the enfranchisement of the children of negroes in the Spanish colonies, as a preliminary to a law which is to be submitted to the Constituent Assembly for the complete abolition of slavery. Queen Christina has arrived at Bordeaux.

DR. LIVINGSTONE.—Bombay, Oct. 5.—The *Octavia* which has arrived at Trincomalee, reports that Dr. Livingstone is believed to be within a week's march of Zanzibar.

THE NEW BISHOP OF NATAL.—Yesterday morning services were held at the Church of St. Lawrence Jewry, in connection with the Bishop of Capetown's farewell to England. There was an immense attendance both of clergy and laity, and the procession, which entered the church at the eleven o'clock service, was of a most imposing character. The Bishop of Rochester preached at the eleven o'clock service, and Mr. Macrorie, the new bishop designate for Natal, at 1.15. Last night the Bishop of Capetown preached his farewell sermon in England. A large and excited meeting of the Society for Promoting Christian Knowledge was held yesterday; the Archdeacon of Middlesex in the chair. The topic of discussion was the propriety of granting 2,000L for the use of the church in Natal, independently of Bishop Colenso. An amendment declining to pledge the society to any opinion on disputed questions was rejected, and the grant was carried by a majority of 130 to 94. Notices to rescind the vote and of an application to the Court of Chancery for an injunction were given.

PRESBYTERIAN THEOLOGICAL COLLEGE.—The induction of the Rev. Dr. W. Chalmers into the professorship of theology and church history at the Theological College of the Presbyterian Church in England, Guilford-street, Russell-square, took place last evening at the Regent-square Church. The Rev. Dr. Duncan presided, and in opening the proceedings mentioned that Dr. Chalmers was chosen by the last synod as the successor of Dr. M'Cree. According to custom several questions were asked of the new professor. In his replies he avowed his belief of the Old and New Testament as the word of God, and of the Westminster Confession of Faith; his disbelief of Popish, Arian, Socinian, Arminian, and other doctrines; his conviction that the Presbyterian form of worship was most in accordance with sacred writ; and that he had not sought the new ap-

pointment from worldly motives. An address was then given by the Rev. Dr. Monroe, of Manchester, and another by Dr. Chalmers himself, the chairman having previously formally declared the appointment, and in the name of the church welcomed the professor to his duties.

WOOLWICH.—The congregation assembling in Union Chapel (Congregational), Woolwich, have just held their jubilee services. In connection with these services, sermons have been preached as follows:—On Wednesday, Sept. 16th, in the evening, by the Rev. Thos. Aveling, of Kingsland Chapel, London; on Sunday, the 20th, by the Rev. John Richards, minister of Union Chapel, in the morning, and the Rev. J. H. Blake, Baptist minister, of Bow, in the evening; on Tuesday, the 22nd, in the evening, by Mr. Henry Varley, of Notting-hill; on Sunday, the 27th, by the Rev. R. Balgarnie, of the United Presbyterian Church, Woolwich, in the morning, and the Rev. John Richards in the evening. On Tuesday, the 29th, there was a tea and public meeting, the minister of Union Chapel in the chair. The chairman read a brief but interesting history of the church, and addresses were delivered by the Revs. J. Beazley, of Blackheath; J. Pulling, of Deptford; J. H. Blake, of Bow; and Job Mar-
chant, of Kennington. The following ministers of the town—the Revs. C. Box (Baptist), R. Balgarnie (Presbyterian), J. B. Pike, T. Tuffield, and W. Woods (Baptist)—attended the meeting, and congratulated the pastor and his people on their past history and future prospects. The Revs. J. Church (Wesleyan), H. Hercus, J. Teal (Baptist), and W. H. Thompson sent letters expressive of regret at unavoidable absence, and of their best wishes for the church's prosperity. These jubilee services have been well attended and highly satisfactory.

MARK-LANE.—THIS DAY.

The small supply of English wheat on sale here to-day met a quiet demand, at about stationary currencies. The quantity on offer was but moderate, but the quality of the samples was good. In foreign wheat a small retail business was concluded, on former terms. Fine malting barley was in request, at fully late rates, but low grinding qualities were neglected. In malt there was very little doing, and quotations were nominal. There was a good show of oats on the stands. Inferior Russian were dull, and drooping in value, but good sound corn realised extreme rates. Beans were again in short supply, and prices ruled firm. Peas changed hands slowly, on last Monday's currencies. English seeds of all descriptions ruled extremely quiet, at nominal rates. Linseed was offered on rather lower terms. Rape was unaltered in value. There was very little passing in flour, but we make no alteration in the quotations for either town or country marks.

	ARRIVALS THIS WEEK.			
	Wheat.	Barley.	Malt.	Oats.
English & Scotch	900	230	550	—
Irish	—	—	—	3,070
Foreign	21,770	2,100	—	20,110
			70 cwt.	Mais, 3,000 qr.

NOTHING LOST.—The *Revue des Deux Mondes* has some curious statements respecting the consumption of Paris. In the large lycées and schools of Paris boys are generally very wasteful; they will throw away half the bread they get for lunch, tread upon it, kick it into the gutter, ink it, &c. None of these fragments are lost. The servants sell them to certain dealers who are called *soulangers en vrac*, and turn their acquisitions to good account. They first pick out all the tolerable pieces, which they heat in an oven and then rasp clean. Thus prepared, these bits reappear in the market in the shape of toast for soup. Most of the *croissants* cut into lozenges and served on the tables of the rich with spinach have no other origin. As for the dirty crumbs and refuse left after the picking, they are pounded in a mortar and sold to butchers as *chapelure*, with which they cover their outlets and knuckles of ham. The really filthy remainder, which is too bad even for *chapelure*, is blackened over a fire, pounded, and then mixed up with honey aromatised with a few drops of essence of peppermint. This is sold as an opiate for the toothache.

POISONOUS SOCKS.—On Tuesday a Mr. Webber brought under the notice of the sitting alderman at Guildhall the fact that the die used in some of the gorgeous socks and other underclothing displayed in the windows of some of the metropolitan hosiers exercises a very deleterious influence upon the skins of the wearers, producing irritation and an eruption, and leading, if persisted in, to actual sores. This statement, though sufficiently startling, is not absolutely novel. Last year, during the time of the performance of the *Doge of Venice* at Drury-lane Theatre, one of the *danseuses* applied to one of the metropolitan hospitals with an anomalous eruption affecting one foot and exactly those parts which are covered by an ordinary dancing shoe. It was immediately perceived that the heat of the foot, where covered by the shoe, acted upon the dye of the stocking—which the patient stated was of a brilliant red colour—and thus affected the skin; but the absolute immunity of the opposite foot was not readily intelligible until the fact was arrived at that the exigencies of the ballet necessitated another colour on the other limb. In this instance it appeared that other performers who wore white hose beneath their coloured garments escaped all injury, and the patient's skin recovered its normal condition shortly after adopting this plan. We are glad to find, from Mr. Webber's statement, that the manufacturers of these dangerous articles are taking every step to abate the evil they might give rise to by withdrawing them from the market; and we hope, therefore, that the profession will have but few opportunities of studying the eruption which follows their use.—*The Lancet*.

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The Nonconformist.

WEDNESDAY, OCTOBER 7, 1868.

SUMMARY.

THE Spanish revolution is consummated, and Queen Isabella has found a temporary asylum in the Castle of Pau, which belonged to her ancestors, and has been placed at her disposal by the courtesy of Napoleon III. The ex-Queen's sojourn in France is not likely to be protracted if she continues to act in the spirit of the violent protest against her deposition which has been issued, and which the Provisional Government at Madrid find so suitable to their purpose, that they are circulating it throughout Spain. In truth, her Majesty is forgotten by her late subjects in their joy at being emancipated from her odious rule. The latest news from Madrid is not, however, altogether satisfactory. Several of the provisional juntas have protested against Marshal Serrano—"not the man of the situation," says the *Times* correspondent—having been prematurely elevated to supreme power without the sanction of the majority. General Prim, by far the most popular national leader, lingers at Saragossa instead of proceeding to the capital, and Senor Olozaga declines at present to accept the post of a member of the Provisional Government.

" You can leave immediately for Granada with the Bible under your arm. Henceforth liberty will be a reality, and every one will be free to worship God in the way he thinks best." These memorable words were addressed by General Prim, when the revolution was in progress, to José Alhama, the last exile from Spain for conscience' sake. Decisive measures are likely to be taken against the dominant Church, which has so long been the ally of royal despotism in Spain. " Whatever issue all other questions may have," says the *Times* correspondent, " there is no doubt that in this country, as in Italy, the priesthood will have to go through a very hard fight for existence; and if it turns out that they are not only worsted, but also wronged, in the struggle, it will be well to remember that little was the mercy and forbearance they ever showed to their adversaries, and that the inefficiency of the measures adopted against them on former occasions has established the necessity for more stringent provisions at the present opportunity." Freedom of creed and worship is one of the foremost principles of the national leaders in Spain, and we trust it will be supported by the popular voice. The success of the revolution in Spain will also, it is expected, lead to a complete abolition of slavery in the island of Cuba and other Spanish colonies. With a view to that end, the Provisional Government is said to have decided to decree the freedom of the children of negroes born after a certain date, prior to the consideration of a larger measure of enfranchisement. The Pope has lost his right arm, and Spain can no longer be regarded as the most faithful champion of the Vatican.

The startling events that have happened across the southern frontier have not been without political influence in France. Non-intervention is proclaimed to be the principle on which the Emperor will act, nor is his resolution likely to be tested by the candidature of an Orleanist prince for the vacant throne, for the Spaniards have proscribed the Duchess of

Montpensier as well as her sister. But the revolution in Spain has also put an end to the war fever in France. Queen Isabella was a possible ally of the Emperor in case of a conflict with Prussia; her successors will have little desire to aid French Imperialism or abet the Pope. On all the bourses of Europe securities have risen during the past week—a phenomenon explained by the belief that the peace of Europe is not so much in peril as it was before the outbreak in Spain.

The election news of the week shows that the Tories are proposing to contest several new seats, and that in Brecon, Worcester, and the Tower Hamlets, efforts, more or less successful, have been made to reduce the number of rival Liberal candidates. Mr. Hughes has found that he can hardly hope to succeed in Lambeth, which he has so faithfully represented in Parliament, without a heavy expenditure, the use of questionable means, and the possibility of letting in a Tory. His retirement is a bad omen. Popular constituencies above all should not forget faithful and self-sacrificing service. Mr. Hughes is, however, likely to find a seat by the retirement of Sir H. Rawlinson from Frome, in which borough he is supported by the united Liberal party. The Liberals of Berkshire have followed the example of those of Chippenham by forming a Defence Association to protect independent voters against landlord coercion. Lord Stanley has issued his address to the electors of King's Lynn, but he entirely reserves any explanation of his political views. His younger brother, who is contesting North Lancashire, and who is also a member of the Government, has been expressing opinions relative to the report of the Irish Church Commission which are thought to indicate that Mr. Disraeli, spite of his high-sounding address, is preparing to act in respect to the Irish Church in accordance with the decision of the country at the coming General Election.

Under the excitement of electioneering, the proceedings of the Social Science Congress at Birmingham, are likely to receive less attention than they deserve. The opening speech of Lord Carnarvon was a remarkable contrast to those discursive speeches with which it was customary for Lord Brougham to open these assemblies. The new President has laboured, not unsuccessfully, to define the true objects of the Social Science Association, and the method by which they should be pursued. The session has been for strictly business purposes. Many of the difficult problems which have come under consideration—such as, those of international law, prison discipline, national education, and the minorities' principle—were discussed with much earnestness, and with an anxious desire to advance the questions debated, and Mr. Mundella, whose success as a candidate for Sheffield is greatly to be desired in the interests of social reform, made a very gratifying report of the increase throughout the country of courts of arbitration and conciliation for the pacific settlement of disputes between employers and employed. The present meeting of the Social Science Association is likely to be the most practical and useful that has been held for many a year.

A rumour comes from Bombay that Dr. Livingstone was said to be within a week's march of Zanzibar, on the east coast of Africa. It would thus appear that the intrepid explorer had been unable to carry out his original project of advancing through the unexplored countries northward, and descending the Nile. But his countrymen will heartily rejoice in the prospect of his personal safety and speedy return to England.

THE DISRAELI MANIFESTO.

At length the Premier has announced to the country the policy of the Government to which the sanction of the country is to be asked at the next General Election. It may be summed up in three words—opposition to Mr. Gladstone. The Right Hon. Gentleman's Address to the Electors of the County of Buckingham, is a criticism, not an exposition. What Mr. Disraeli has done, it sets forth in skilful phrases—what Mr. Disraeli proposes to do it does not so much as hint. Perhaps, this is as it should be. The First Lord of the Treasury is, no doubt, penetrated with the conviction that, his office notwithstanding, he is but the leader of the Opposition, and, as such, cannot be expected to propound a positive policy. He says "No" to what others have proposed—he has left unsaid anything to which the constituencies might have answered "Yes." His majority, were he to get one, would be a blank majority. He has pledged himself to a negative—beyond this the oracle is dumb.

The Address may be looked at, first of all, as a tacit confession. The man who wrote it

evidently does not expect that it will be his duty to direct her Majesty's Government much longer. Had Mr. Disraeli supposed that the reins were likely to remain in his hands, he would have taken care to reserve for himself plenty of elbow-room. He would have had Lord Stanley with him on the box, not Mr. Hardy. He would never have hampered himself with a *non possumus*. He knows—no man knows better—that the Irish question presses for settlement, and can only be settled by a final surrender of the policy of ecclesiastical ascendancy. The further maintenance of that policy would be tantamount to Government by the sword—an alternative which, in the present temper of the British public, even he would not be audacious enough to adopt—or, which perhaps we may more correctly say, he foresees could not be carried out with success. The restraints imposed upon him by his party forbid even a seeming approach to Mr. Gladstone's resolutions. What remains? Nothing but a party cry which, while it pleases, will also punish, his narrow-minded colleagues and supporters. "No Popery," and "the Church in danger" are mottoes which may adorn a faction, but which nowadays cannot be reconciled with any claim to statesmanship. Mr. Disraeli is perfectly aware that although he may rally his party by giving voice to their bigotry, he could never embody it in Ministerial proposals. He must have given up all idea of continuing to be Prime Minister, or he would not have fallen back upon so barren a device.

" The connection of religion with the exercise of political authority," says Mr. Disraeli, " is one of the main safeguards of the civilisation of man." True, most true! But what is the nature of the "connection" of which such lofty praise can be fitly spoken? The right hon. gentleman has perhaps no equal in making words serve the purpose of putting a bright gloss upon things which will hardly bear inspection. He is himself entrusted by the Crown with the highest "exercise of political authority." As Premier, it is his especial function to frame the policy of the Government of the United Kingdom, to guide the deliberations of Parliament, and to preside over the administration of the public affairs of the empire. It "were a consummation devoutly to be wished," that he discharged the duties of his responsible position as a religious man, drawing his motives to patriotism, unselfishness, truthfulness, and fidelity from religious considerations, and animated in all his efforts by a religious spirit. Are we to understand that, in association with his colleagues, he wishes to point out to the nation the supreme importance he attaches to bringing religion, in this sense, to bear upon whatever he and they may do, in their capacity of rulers? If so, most people will assent to his declaration, though they may find some difficulty in discerning the precise object he had in view in making it just at the present moment. He cannot surely have meant to insinuate that in maintaining *him* in authority in preference to Mr. Gladstone, the country would have a better guarantee that politics would be more thoroughly permeated by religious influences. He can hardly have intended to affirm that in this respect Mr. Gladstone's accession to office would "lower the character and duties of Government, and tend to the degradation of society." It is not personal religion, then, that he refers to.

What, then, is the "connection" insisted upon with so much solemnity? Practically, it amounts to this—that the Premier should hold in his hands and dispense, as occasion serves, a large amount of ecclesiastical patronage, and that the Church whose chief officers it is his privilege to nominate, should enjoy a special status, special rights, special immunities, and special emoluments, in conformity with the laws provided for that purpose. This is the real upshot of Mr. Disraeli's much-vaunted "connection." How far it "instils" into his mind "a sense of responsibility," we cannot pretend to judge; but that it adds to his other functions that also of bishop-making we know, and that the prelates of his nomination will, in their turn, sit in the House of Lords and help to keep all the appliances of teaching exclusively in the hands of the members of their own Church, we are tolerably well assured. The system may be good or bad—we do not stop to discuss the question—but it is to *this* system, and to nothing else, that Mr. Disraeli alludes when, in high-flown phraseology, he tells us that "the connection of religion with the exercise of political authority is one of the main safeguards of the civilisation of man."

Well, and what are the recommendations of this system, particularly in respect of Ireland? Protestantism, religious liberty, the supremacy of the Crown, and the prevention of the rule of the Pope within these realms. Such is Mr.

Disraeli's formally announced conviction. We cannot do our readers the wrong of arguing the case as put by such a man. There is a proverb which tells us to "answer a fool according to his folly." We might avail ourselves of this sanction to make as light of the Prime Minister's manifesto as it is probable he does himself. But there is another view of it which chiefly impresses us. How long, we ask, is this nation to suffer the infliction of being ruled by one whose every word is mistrusted? Every one knows that Mr. Disraeli's sole object is, if he can, to keep his place. His address is but the outcome of his official perplexities. He has but translated into polished language the necessities of his position. He "goes in," as the phrase is, for Protestantism and Church-and-State connection, as offering the best chance of keeping together the party whom he represents. None but they will believe him, and even they will believe and tremble. He is playing his last card. He would fain have reserved it. He inwardly curses his hand. But to the end he preserves the consistency of his character. A political mountebank he always has been, and as a political mountebank he will close his career.

THE SPANISH REVOLUTION.

THE naval and military revolt in Spain, upon which we made a few words of comment last week, has matured with marvellous rapidity into an accomplished revolution. The Queen, with her favourite, and her father confessor, has quitted her kingdom and taken refuge in France. Not a throne in Europe is now occupied by a Bourbon. Marshal Serrano has been vested with supreme power at Madrid, and is engaged in forming a Provisional Government to govern the nation until a constituent assembly, elected by universal suffrage, shall have declared its will.

It now appears that the revolution has not by any means been the exclusive work of army and navy chiefs. It has been assiduously worked for during many months past. There has been at Madrid a revolutionary committee by the activity of which 20,000 men in that city alone had been organised and drilled to act at any given moment against the Government. This committee was in combination with the exiled generals, had friends in many of the public departments, and received intelligence of what was going on in the provinces, as early as General Concha himself. When the defeat of Novaliches by the troops under Serrano was known to this body, it was seen at a glance that an armed conflict in the streets of Madrid might happily be averted. A deputation instantly waited on General Concha, and prevailed upon him, seemingly not at all reluctant, to deliver over the Government into the hands of Serrano and Prim. He immediately took the necessary steps to prevent any collision between the army and the people, and then, with the Minister of Marine, took his departure for San Sebastian, and left the Government of the capital to the revolutionary committee, and to General Ros de Olano, who undertook to answer for the conduct of the troops.

In fact, Madrid was fully ripe for the revolution, and when it had been achieved, gave itself up to the delight inspired by its newly awakened and gratified sense of freedom. Most of the provincial towns followed suit with remarkable alacrity, appointed provisional juntas of administration, and telegraphed to head quarters their adhesion to the new order of things. There has been no fighting save that at Santander and that between the forces of Novaliches and Serrano at Alcolea. No friends have risen up anywhere in support of Queen Isabella. There has been no popular tumult—scarcely a disturbing element in the transition of the country from the Bourbon rule to the sovereignty of the people. No startling incidents have marked the course of the revolution. No obstructions have hindered its progress, or raised into fury the zeal of its adherents. The nation has been relieved of a hideous nightmare, has stood erect upon its feet, and exulted in the consciousness of a restoration to freedom and self-respect. Even capitalists, timorous as they usually are, smile upon the revolution, and offer it aid.

Thus far, all seems well. The blush of morning, after a long, dark, and troublous night, naturally excites emotions of thankfulness and joy. The work done, however, was easy in comparison of what remains to be done. The difficulty of guiding the movement of the national mind will now begin. There is a Constituent Assembly to be chosen. Who can foretell what will be its predominant elements? Are the leaders of the movement competent to give a wise impulse to the will of the sovereign people? Will they retain the influence they

have acquired, and use it successfully for the reconstruction of the Constitution? Supposing universal suffrage, suddenly brought into exercise, to issue in the return of a politically sagacious and patriotic representative body, there are hard problems waiting to be solved by its deliberations. Is the Throne to be refilled? If so, by whom? Will any member of the House of Bourbon be regarded as eligible, or has the nation broken for ever with the entire dynasty? Will a foreign Prince be acceptable to the Spanish people, and, in such case, from what Royal Family will he be chosen? Or will Spain decide on laying aside the Crown altogether, even when surrounded by Republican institutions, and try what can be done with a republic, pure and simple? The discussion and decision of such questions as these, will need, if they are to be conducted to a permanently successful result, much disinterested patriotism, political insight, and invincible good-temper. It may be that Spain can produce men equal to the occasion. But it would be puerile to pretend that such men are at present before the country, or, at any rate, that they have given proof to the public of their statesmanlike capacity.

Much faith is placed in General Prim, the Garibaldi, it is said, of the Iberian Peninsula. We earnestly hope he will show himself worthy of the trust. He is not without some experience, and he has the gift of attaching to himself those with whom he is brought into contact. But it should be an administrative talent of the rarest capacity which has to cope with the emergencies of the present political situation of Spain. Prim, it is stated, is a member of the Provisional Government at Madrid, and will no doubt contribute largely to the maintenance of authority and order. Whether he is endowed with foresight we are not aware—but we trust some arrangement for the immediate importation of grain into the country will prove that he is alive to its material as well as its political wants. We shall augur more favourably of the resolution as soon as we see it intent, even before excitement has wholly subsided, upon averting the physical miseries which now threaten the nation. That would argue a sobriety of judgment from which hopeful inferences might reasonably be drawn. It would also be a stroke of good policy, for it would prove to the peasantry, ignorant as they have the reputation of being, that the absence of the Queen does not consign them, at least, to administrative neglect.

The attitude which the country has assumed within the last few days tends to awaken expectation that it will use to some good purpose the opportunity now before it. Still, it is far too soon to leap to the conclusion that Spain has achieved constitutional liberty. She has witnessed many vicissitudes, and will witness many more—but we trust she will be spared the humiliation of being brought to consent to a restoration of the Bourbons.

THE BOROUGH ELECTIONS.

THE English and Welsh boroughs may be said to constitute on either side the main army in the approaching electoral campaign. An analysis of the opposing forces, though it may not enable us to predict with any accuracy the issue of the conflict, will give a tolerably exact idea of their relative strength and peculiarities. Omitting the Universities—in one only of which, London, are there any signs of political strife—there are 301 English and Welsh borough seats. In sixty-two of these the Liberal candidates are not at present opposed, and seventeen seats are in the undisturbed possession of the Tories; making a total of seventy-nine. There are besides thirteen constituencies returning twenty-one members, in which Liberals are opposing Liberals without the intervention, thus far, of the Tories. A week or two ago there were also three boroughs in which the supporters of Mr. Disraeli were contending with each other for a single seat. But Liberal candidates have put up for Leominster, Devizes, and Cirencester. We can thus account for 101 seats in which there is no party contest, making one-third of the borough representation of England and Wales.

The remaining two-thirds, or two hundred seats, will, it seems, be more or less fiercely contested. As may be supposed, the Liberals, believing that a rate-paying household franchise is highly favourable to the party of progress, are ready to take full advantage of their opportunities. They are preparing for a struggle to wrest fifty-nine borough seats from their opponents. At Blackburn, Cambridge, Dover, and Preston, they will attempt to oust the two sitting Conservative members. Liverpool has returned two Conservatives, and has received an

additional member. For these three seats there are two Liberal candidates. In the following constituencies they oppose either the single sitting Conservative, or think themselves strong enough to secure one seat, or the second seat:—

Abingdon.	Ipswich.
Birkenhead.	Kidderminster.
Brecon.	Leominster.
Bridgnorth.	Ludlow.
Bristol.	Macclesfield.
Bury St. Edmund's.	Midhurst.
Canterbury.	Monmouth District.
Carlisle.	Newark.
Cheltenham.	Newcastle-under-Lyme.
Chippenham.	Pontefract.
Christchurch.	St. Ives.
Clitheroe.	Stafford.
Cockermouth.	Sunderland.
Coventry.	Tamworth.
Denbigh.	Thirsk.
Derby.	Truro.
Devizes.	Warrington.
Droitwich.	Wenlock.
Durham.	Westbury.
Evesham.	Weymouth.
Grantham.	Winchester.
Harwich.	Whitstable.
Haverfordwest.	Woodstock.
Halston.	York.
Hereford.	

On the other hand, the Conservatives have not been slow to accept the challenge of their opponents. They have the assurance to make a dash at three of the four seats for the City of London, though hardly expecting, we should think, to obtain more than one. The attack upon the two seats for Salford is scarcely less desperate, if indeed it be more than a harmless reconnaissance. Then they propose, if possible, to oust their opponents from Devonport, Falmouth, Hull, Maidstone, Oldham, and Stockport, each of these boroughs returning two members. At Leeds and Manchester they propose to contest two of the three seats secured to those constituencies. The Conservatives further challenge the Liberals in the following boroughs by trying for the single seat, or one out of two:—

Bewdley.	Pembroke.
Bury, Lancashire.	Plymouth.
Cardiff.	Poole.
Carnarvon.	Portsmouth.
Chatham.	Radnor.
Chester.	Rochester.
Dudley.	Scarborough.
Horsham.	Stroud.
Hythe.	Taunton.
King's Lynn.	Tower Hamlets.
Knaresborough.	Wakefield.
Lambeth.	Wallingford.
Lewes.	Wareham.
Malmsbury.	Warwick.
Marylebone.	Westminster.
Nottingham.	Whitby.
Oxford.	Wigan.

It is in connection with these 108 seats—59 contested by Liberals, and 49 by Conservatives—that the fiercest conflict during the election will take place. The former enjoy all the advantages that can be expected from enlarged constituencies and the strength of public opinion in favour of their principles; the latter have to a great extent larger pecuniary resources, and less tendency to internal divisions. Scotland, as we have seen, promises to send up to Westminster a majority of Liberals almost equal to that which Mr. Gladstone has nominally commanded during the last few Sessions, but the magnitude of the Liberal leader's majority will materially depend upon the issue of the contested elections in the constituencies referred to.

There is another class of boroughs in which the truce, or compromise, between the two parties is ended, and each is striving for the whole representation. These are Barnstaple, Bath, Bedford, Bolton, Boston, Colchester, Exeter, Hastings, Hereford, Sandwich, Southampton, and Wigan. All these constituencies return two members, and in each case there are four candidates. The result of these contests will fairly test the working of household suffrage. In four widowed boroughs, which have been remorselessly deprived of one representative by the expiring Parliament, the two sitting members, or candidates of opposite views, are fighting for the single seat. These are Buckingham, Chichester, Dorchester, Guildford, Lichfield, Maldon, Newport, Isle of Wight, and Windsor. To these may be added Bridport, which returned two Liberals; and Tewkesbury, represented by two Conservatives—both these towns also losing a seat.

It is worthy of note that one only of the new English boroughs—Middlesborough—will enter upon the quiet possession of its electoral privileges. At Hackney and Dewsbury, though there are to be contests, no Conservative has put in an appearance, or at least is likely to succeed. But at Burnley, Chelsea, Gravesend, Hartlepool, Stalybridge, Stockton, and Wednesbury, the claims of the Liberals to the representation will be challenged by their opponents.

It may be useful to summarise the results of this analysis of the present condition of the boroughs of England and Wales in prospect of

a general election, omitting the "unicorn" constituencies:—

	Seats.
Uncontested Seats (Liberals, 62; Conservatives, 17)	79
Contested by Liberals only	21
Do. Conservatives only	0
Boroughs with two Conservative members contested by Liberals	8
Boroughs in which single Conservative seats are contested by Liberals	49
Liberal Seats for London contested by Conservatives	3
Seats for Boroughs returning two Liberals, contested by Conservatives	14
Single Liberal Seats contested by Conservatives	34
Boroughs returning one of each party, where there are two candidates on each side	24
Boroughs deprived of one member for which Liberals and Conservatives are contending	10

Foreign and Colonial.

THE SPANISH REVOLUTION.

In our last number we were able to state that on the receipt of news of the defeat of the Marquis de Novaliches (General Pavia) in Andalusia, a peaceful revolution took place at Madrid (on the 29th) to which Marshal Concha yielded, and resigned the supreme power into the hands of a provisional Junta. The Marquis subsequently died of the wounds he received on that occasion. Madrid has since been *en fête*, but perfect order and good humour have prevailed, though every vestige of the royal insignia has been removed. The Provisional Junta at once unanimously rejected the plan of a Republican form of Government. The Madrid Junta comprises fourteen Progressistas, nine Unionists, and seven Democrats. The Democrats are led by Senor Escalante, a very dangerous man. A National Guard has been organised under his auspices, and the form of Government is to be decided by a constituent Cortes elected by universal suffrage. On Wednesday the Provisional Government published a proclamation pronouncing the deposition of Queen Isabella, and proclaiming the sovereignty of the people. It concludes with the words, "Down with the Bourbons!"

On Saturday the army and the National Guard, under the command of General Ros d'Olano, defiled before the members of the Junta. Immense enthusiasm prevailed, and the houses in the city were decorated with flags. The National Guard carried banners bearing the inscriptions, "Down with the Bourbons!" "Long live the sovereignty of the people!" "Long live religious liberty and free education!" The Junta received a deputation of students upon the steps of the House of Congress. The troops cheered frantically as they passed. Marshal Serrano was received on his arrival on the same day at the railway-station by the members of the Provisional Junta, and popular deputations. He made his entry on horseback, accompanied by seven Generals, and great enthusiasm was manifested, the *cortège* being compelled to proceed at a walking pace on account of the crowd. The windows were crowded by ladies waving their handkerchiefs. Marshal Serrano afterwards came out upon the balcony of the Ministry of the Interior, and made a speech, in which he stated that he had sent two telegrams to General Espartero placing himself, together with Prim and the other Generals, at his disposal. It is said, however, that Espartero has telegraphed to Marshal Serrano, congratulating him upon the triumph of the revolution and thanking him for his offer, but not alluding to any intention of coming to Madrid.

The *Official Gazette* of Monday announces that Marshal Serrano has been authorised by the Junta to exercise supreme power, and to appoint a Ministry to act until the meeting of the Constituent Assembly. The Marshal has announced that he accepts the responsibility of the task of forming a Provisional Government to govern the nation until the meeting of a Constituent Assembly to declare the national will. He also states that in the formation of the Ministry he will choose men identified with the revolution, and he recommends the army to display unity and discipline, to fraternise with the people, and to continue to be animated by a feeling of patriotism. In the course of a speech delivered on the same day, Marshal Serrano said—

Let tranquillity continue to prevail, and do not allow your confidence in the issue of our efforts to diminish. Thus the revolution will continue to afford a magnificent spectacle, which is the admiration of Europe. The unity and discipline of the army, its fraternisation with the people, and the patriotism of all, will accomplish the work of the revolution, avoiding equally the impulse of reaction and the discredit of disorder.

It is said that the Provisional Government will consist of Serrano, Prim, and Olozaga, but the

latter had telegraphed from Paris that his sense of patriotism forbade his coming to Madrid until after the formation of a settled Government. General Prim, who, it will be remembered, landed at Cartagena from Cadiz, afterwards went to Barcelona. But that city and the province of Catalonia was for some days kept in awe by General Calonge in the Queen's interest. At length, finding it useless to hold out, the general fled to the French frontier. He has been captured and placed in custody in the fortress of Santona. Barcelona pronounced for the revolution, and the whole country has given in its adhesion. Count de Chateauneuf (General Pezuela), before leaving for France, called upon the civic authorities of Vitoria, and declared to them that he had finished playing the part of a servant of the Queen.

The revolution in Madrid took place on Tuesday. Next day the Queen Isabella, and her family and Court, thought it prudent to leave the country. In the afternoon her Majesty reached Biarritz by special train from San Sebastian. "The Emperor, the Empress, and the Imperial Prince, surrounded by the members of the Imperial household," says the *Moniteur*, "awaited the arrival of the Queen at the railway-station. After an interview, which was marked by such expressions of sympathy as misfortune never fails to inspire, the train proceeded to Pau, where the Queen intends to take up her residence for some time at the Castle, which the Emperor has placed at the disposal of her Majesty." The Queen had Senor Marfori and Father Claret on either side of her. The interview lasted only five minutes. The Queen, in order not to embarrass the policy of the Emperor, wished to go to the Grand Hotel at Pau, but his Majesty insisted that she should accept the chateau of her ancestors. Her Majesty has received an invitation from the Pope, and will, it is thought, take up her residence at Rome. She took with her the Crown jewels, great quantities of valuables, and five thousand packages. From Pau the ex-Queen has launched a violent protest. Her Majesty says that a conspiracy unparalleled in European history has plunged her country into all the horrors of anarchy. The army and navy have trampled on their oaths; the cry of the rebels, raised in Cadiz Bay, has been the forerunner of a storm which imperils religion, legitimacy, the honour, and the independence of Spain. That authority can be suppressed by brute force, or by deluded soldiers, is "an insane dream." Public feeling will soon shake off its torpor, and show that the eclipse of reason and honour cannot last long. The Queen, meanwhile, has taken refuge in the State of an august ally, but wished to transmit unimpaired her rights to her son. She protests before God and mankind that the force to which she yields cannot invalidate, lessen, or compromise those rights. They cannot be affected by "the presence of demagogic fury." The protest contains much more of the same sort. With respect to this protest, the *Étendard* says:—"The expressions of an illustrious personage relative to Spanish affairs were simply a form. The only ally that we can have is the Spanish people itself, represented by the Government which it may establish." The *Étendard* hopes that Queen Isabella does not imagine the hospitality given her by France can serve to conceal projects or acts contrary to the entire and absolute neutrality which the Imperial Government has imposed upon itself with regard to affairs in Spain. The protest was treated with great contempt at Madrid, and it was decided to print it and circulate it throughout the country. It is said that the Infante Don Sebastian advised the Queen to continue to resist the revolution by force of arms, but the Basque provinces, when appealed to, refused both men and money. Queen Christina (Isabella's) mother, who was at Girona, has been conveyed in a French government steamer to the French coast.

The special correspondent of the *Times* at Madrid has sent a number of interesting letters, which throw much light on the course of events. Writing on Tuesday last—the day of the revolution, "the glorious 29th"—he says:—

At the very moment I am writing all windows have been hung with festive cloths of every variety of hues. The cries, "Viva Prim!" "Viva la Revolucion!" are heard on all sides. I am told that Concha has given orders to the troops to give up all resistance; that he has delivered up the Government to a Provisional Junta, at the head of which are the advocate Ribera, editor of the *Iberia*, and Don José de Olozaga, brother of Don Salustiano de Olozaga, the patriot and statesman of former years, and that Concha will quit Madrid with the least possible delay.

Three o'clock, Post Time.

I have been out into the streets, and made my way into the Puerto del Sol. The whole population is out with wild joy in every countenance. The scene has changed as if by magic. I saw no window that had not its festive decorations. Crowds of men, armed and unarmed, with flags at their head, are parading the streets. The very priests are setting up their most joyous peals from every steeple. From every tobacco shop, from every public office the Queen's arms are torn down, and trampled in the dust. Her bust, her portraits, her name, and those of the Princess and the rest of the family are laid hold of wherever they are to be found, and subjected to every ignominious ill-treatment. The Puerto del Sol is one mass of people. The *Palacio de la Gobernación* (Home-office and General Command) has been invaded by the mob. The doors are closed, but the people climb up, crawl up, and break in at every window. The *Novedades*, a Progressista paper, is already being hawked about, and it contains the new charter of the country, stipulating for freedom of conscience and worship as the most sacred of popular liberties. The destinies of the country are referred to the vote of the National Assembly, but the Progressistas have evidently the upper hand. The outburst of popular excitement is indescribable. It is one of those moments

which a man does not see many times in his life, but which, once seen, are never forgotten.

For several days there was no Government at all in Madrid, but the rain descending every day prevented any mischief from being done. Spain, it is said, "would never bear an alien on the throne, and yet the choice inevitably lies now between a foreign Prince and a native President; and my own impression is that, come what may, a Sovereign, be he of English, Italian, or German extraction, will always seem to this people 'the best of republics.'"

Writing on Friday, the same writer says that the flag of Bourbon royalty has fallen from every tower and bastion in Spain. He accounts for Serrano's delay in reaching Madrid by the necessity of his presence at the scene of the late encounter at the Bridge of Alcolea, to smooth the smart of the beaten royal soldiers. The casualties on both sides were severe—over 1,000. But with the exception of the soldiery of Novaliches, the army in general had fraternised with the nation with as great readiness as the navy. The difficulties as to the future government excited serious apprehension—no one knowing where to look for a new sovereign. But whatever difficulties beset the path of Spanish politicians in the reconstruction of their State, there seemed every probability that they would come to decisive measures with respect to their Church—

Freedom of creed and worship has everywhere been the principle most loudly proclaimed from the beginning; and although that principle is much more easily avowed than understood or acted upon, still it is to be expected that Spanish Liberals will be strengthened in their purpose by the intense hatred they bear to their priesthood. The efforts of the last few years of Isabella's reign have hardly had any other object than killing the souls of her people. Reaction set in under the most defiant and repulsive aspect. The Queen was bent on making the Spaniards more Papistical than the Pope himself. The convents, suppressed by decrees which the Pope had sanctioned, were restored one by one. The clause in the Concordat by which a few out of the outrageous number of saints' holy-days had, with the full consent of Rome, been struck off the Spanish calendar, was annulled at the earnest request of Queen Isabella, anxious above all things to foster among her people those idle propensities which insured their degradation. Nothing could be more absurd than the plea put forward in defence of Father Claret, the Queen's confessor, that he "was a man of no brains, and never meddled with politics." Surely, stupid as he may be said to have been, he had in his hands the keys of the Queen's conscience, and with the Queen religion and politics were so closely connected that her spiritual director must needs be her real Prime Minister. The Queen was only busy with the care of "making her soul" at the expense of her subjects, and to obtain the Pope's absolution she used her confessor as an ambassador, and disavowed at Rome the policy to which O'Donnell had in her name bound himself at Florence. Father Claret was no politician, forsooth; neither were the Archbishops of Toledo and Burgos, nor any of the other prelates for whose suspension from office the Madrid press is now already calling out so loudly; but life in Spain is so intimately bound up with the abject and grovelling superstition which those reverend gentlemen enforced, that the kingdom might be said to be ruled rather from Rome than Madrid. Whatever issue all other questions may have, there is no doubt that in this country, as in Italy, the priesthood will have to go through a very hard fight for existence; and if it turns out that they are not only worsted, but also wronged, in the struggle, it will be well to remember that little was the mercy and forbearance they ever showed to their adversaries, and that the inefficiency of the measures adopted against them on former occasions has established the necessity for more stringent provisions at the present opportunity.

No one could give any tidings of Sor Patrocinio, the bleeding Nun. The Pope's Nuncio also was nowhere to be seen. In connection with this subject the *Record* publishes the following letter from José Alhama, giving an interesting account of his interview with General Prim on the question of religious liberty:—

Gibraltar, Sept. 26, 1868.

My Dear Sir,—Although I have not had the pleasure of hearing from you in reply to my recent letters, I take the liberty of troubling you with a final adieu from this foreign land. . . . The recent revolution is about to introduce into our country all liberal improvements; and, amongst them, freedom of religion. General Prim himself informed me of this on the 23rd of this month, when I had the pleasure of speaking with him in the neighbouring city of Algeciras. He told me, and these are his very words:—"You can leave immediately for Granada, with the Bible under your arm. Henceforth liberty will be a reality, and every one will be free to worship God in the way he thinks best."

Believe me, yours with sincere affection,

JOSE ALHAMA.

The *Times* correspondent says that Serrano is not "the man of the situation," and the absence of Prim, Olozaga, and the natural leaders of the nation was greatly to be regretted. In the meanwhile the election of local juntas was going on throughout the country. When these were installed, each of them was to send two members to a Central Junta, to which the capital was to contribute three members. The Central Junta would then proceed to the appointment of the Provisional Government, to consist of seven members. Of these two were to be chosen out of the Union-Liberal party, two out of the Progressistas, and two out of the Democrats. There was besides to be a president, to which office, as we learn by telegraph, Serrano had been chosen. The writer calls attention to one of the dangers of the future. Among the political prisoners rescued during the revolution was Amable Escalante, an officer of the army, who, when rescued, was dubbed a lieutenant-colonel by the mob which rescued him. Escalante forced himself on the Junta, and was the means of placing 50,000 stand of arms in the hands of the

rabble of Madrid. How the populace could be disarmed and Escalante put down had become a serious question. Between him and Prim there is said to be irreconcileable enmity, and the hope was that Prim's popularity might still be so great as to wean the multitude from their new idol, and bring them to witness its downfall without repining. There was a general exodus from Madrid, not only of persons either attached to or compromised with the fallen Government, but also simply of nervous people, whose fears were neither to be reasoned with nor explained. Well-dressed persons constitute a woe-ful minority in the streets of Madrid.

The Count de Montemolin is said to have abandoned the project of going to Madrid on finding at the frontier that very few people felt any interest in him.

FRANCE.

The revolution in Spain appears to have produced a wholesome effect in France. All talk about war has subsided, and there is said to be a real intention of reducing the army. France can no longer reckon on Spanish auxiliaries, or pit Madrid against Florence. It is remarked at Paris that there has been a rise on all the Stock Exchanges in Europe since the Spanish revolution broke out—a result which the pacific assurances of the French Emperor failed to produce. M. Alfred Assollant, writing in the *Gaulois*, says that, if Count Bismarck has stirred up the revolution in Spain, he has done good service to France, for it is impossible that what has happened across the Pyrenees should not suggest to Napoleon III. some wholesome reflections. "When a man sees his neighbour's chimney catch fire he sweeps his own."

M. de Girardin thinks the Spaniards do not know what they want, and he therefore suggests the following plan for arranging the difficulty—the King of the Belgians to be created King of Spain, France to take Belgium, Prussia to annex Saxony, and the Rhenish provinces to be handed over in a neutralised state to King John!

A rumour was current in Paris on Sunday to the effect that the Emperor, on his return from Biarritz, proposes to convoke an extraordinary session of the Senate, to submit the project of a *Senatus Consultum* of great importance. The rumour states that the Emperor desires to associate with him the Prince Imperial in the Government of France. The *Constitutionnel* says the rumours are not entitled to any credence.

The *Constitutionnel* also gives a denial to the report of negotiations having been conducted for the conclusion of a treaty for a commercial and military union between France and Holland. It declares that there is no foundation whatever for this rumour.

The funeral of Count Walewski took place in Paris on Saturday, in presence of an immense concourse of people, and many distinguished representatives of the leading European nations.

DENMARK.

The Danish Diet was opened on Monday by the King in person. His Majesty announced the birth of an heir to the throne of Greece, and the betrothal of the Crown Prince to the Princess of Sweden. He continued by referring to the failure of the negotiations relating to North Schleswig, but expressed the hope that Prussia would ultimately concede the just demands of Denmark. In conclusion, his Majesty congratulated the Diet on the general prosperity of the country.

AMERICA.

There is disquieting news from the South. In a riot at New Orleans a negro was killed, and several whites and negroes were wounded. Mr. Mason, the registration officer, and several negroes are reported to have been murdered by Ku-Klux-Klan in Sultan county of Arkansas. A band of twenty armed negro marauders have been arrested in Columbia, South Carolina. The Alabama Legislature have appointed a committee to visit the President to present a memorial asking the aid of the national troops to preserve peace in that State. At a recent riot in Camilla, Georgia, Pierce, the Republican candidate to Congress, and Murphy, the presidential elector, were wounded.

Colonel Forsyth, with fifty men, was surrounded by 700 Indians on an island at the head of the Republican River, and was badly beaten. The greater number of his men were, it is believed, captured and scalped. Colonel Forsyth and three other officers were killed. One hundred men with provisions have been despatched from Fort Wallace to the rescue of the survivors, who were destitute of everything.

The Canadian Parliament is further prorogued until the 29th of October. The Nova Scotia Assembly have passed a bill providing that the Militia should not serve outside the province without the consent of the local authorities, and have also passed a resolution authorising the Government to borrow half a million of dollars for unforeseen purposes.

THE WAR IN SOUTH AMERICA.

The Paraguayan war has not been terminated by the fall of Humaita, and it is evidently a struggle as to which of the belligerents can hold out the longest. The Brazilian Minister of Finance has been authorised to make a further issue of 40,000,000 dols. in paper money to meet the demands caused by the war, the expenses of which exceed the ordinary revenue by six million dollars monthly. The effect of this has been to paralyse trade at Rio, and business for the moment has been completely suspended. As some compensation, it is stated that an army of 28,000

men had left Humaita for Pilar, which is expected to be the basis of operations against the lines of Tebiquary; but, on the other hand, it is feared that Lopez will withdraw to the "impregnable position" of Cerro Leone, forty miles from Villa Roca, and thus prolong the campaign indefinitely, if the Paraguayans remain steadfast.

INDIA.

A cable telegram from Bombay, dated Monday, says:—"The expedition under the command of Major-General Wilde, sent out against the Huzara rebels, advanced on the 3rd inst. beyond Oghee. The enemy held the heights above Koogullee, but in weak numbers, and were driven off. The troops will continue their advance movement to-morrow."

The Indian papers are furious at the announcement of Lord Mayo's appointment. The *Bombay Gazette* says:—

We make bold to assert that Lord Mayo was not, in any proper sense, selected at all. He obtained the high post made over to him by sheer importunity. If he demanded a reward for his long services to the party it was not possible to refuse him, and as he could not obtain one governorship another higher and more arduous fell into his lap. Lord Mayo, though not a sordid man, had set his heart upon a great office of State which would pay; he would have been contented with a governorship less lucrative, but the splendid prize of Indian Viceroyalty was the alternative demanded. Now, throughout this transaction, Mr. Disraeli has been animated by no motive higher than that of satisfying the urgent personal claims of a partisan. To party purposes he has sacrificed the interests of India, and his whole career shows that to party—nay, personal—objects he would sacrifice anything the law might happen to permit. In short, the appointment of Lord Mayo can only be fitly described by a vulgar phrase—it is a job; and it is by jobbery and corruption that empires are lost and States are ruined.

The *Times of India* has the following remarks:—

Setting aside for a moment the dangers likely to arise from incompetence, there is in this mere fact of Lord Mayo being chiefly known as a thorough thick-and-thin partisan a sufficient reason against his eligibility. A Governor-General should, as a public character, be far removed from all party connections at home; and the stronger his ties at home the weaker will be his position in India. It cannot be but that, sooner or later, a mere partisan will come into collision with the supreme power at home, and we may fancy the confusion that would arise with such a downright statesman as Mr. Bright in the India House and the Irish earl at Calcutta. Where a man has already made for himself a certain position as a statesman the case is different; and a politician like Sir Stafford Northcote would, by virtue of his experience and reputation, command the respect, and probably secure the cordial co-operation, of political adversaries. It seems to be a final rule of Parliament that India should be disallowed as a field of party warfare, and the forced resignation of Lord Ellenborough, after his attack on Lord Canning, is a warning to those who would treat it as such. But in a case where the choice is made, without hardly a shred of disguise, from mere party considerations, the position of the Viceroy would necessarily be one of extreme difficulty, and the natural antagonism of political foes would, with a certain amount of justice, be allowed free play; and the disastrous consequences of such antagonism to the welfare of India may be easily foreseen. We cannot but hope, therefore, that the antagonism of the Opposition may develop itself directly they come into power in one bold stroke of unity, rather than in prolonged obstructiveness. There must be very few Conservatives who could honestly say that they think Lord Mayo at Calcutta "the right man in the right place," and a Liberal Ministry would be perfectly justified in recalling him, provided they can find among their ranks a better man.

FOREIGN MISCELLANY.

The new Malta and Alexandria cable was successfully completed on Sunday afternoon.

The Emperor of Austria has accepted the resignation tendered by Count Goluchowski, Governor of Galicia.

Count Bismarck will resume his functions before the return of the King from Baden-Baden, which is to occur on the 21st inst.

The disturbances at Galatz, caused by an attack on the Jews whilst in the synagogue, have been put down, and it is stated that order has been restored.

The Duke de Persigny—now Count Walewski is no more—remains almost the only person amongst those who immediately surrounded the Emperor Napoleon during the early period of his reign.

The dates of the beginning and end of the reign of Isabella II. form a singular coincidence. She was proclaimed Queen on the 29th September, 1833, and was dethroned on the 29th September, 1868.

The Empress of Russia has arrived at Milan, having been obliged to leave Cernobbio, owing to inundations of the banks of Lake Como. The King has placed the Royal palace at the disposal of her Majesty.

La Courier Medical announces that the Emperor of Russia has issued a ukase which prohibits the practice of homoeopathy in any part of the Russian Empire, under pain of a fine of 200 roubles and two years' transportation to Siberia.

The Supreme King of Siam, a very observant astronomer, with a collection of scientific instruments that would do honour to any European philosopher, left his capital for Wai-wau, in the Gulf of Siam, to direct the observations of the total eclipse of the sun.

Dr. Wyville Thompson and Dr. William Carpenter have made a successful deep dredging expedition in the Gulf Stream of the North Sea, undertaken at the request of the Royal Society, and have obtained a large number of most interesting novelties, some at the depth of 400 and 500 fathoms.

NOVA SCOTIA.—The correspondent at Halifax of the *New York Times* writes:—"It is confidently believed that Mr. Howe has not only accepted the Union on trial for a few years, but has counselled his constituents and firm supporters to do the same. Rumours are currently circulated respecting the defection of another prominent repealer. It is said that the recent visit of the Canadian Ministry has been more successful than was generally supposed."

ASCENT OF THE MATTERHORN.—The Matterhorn was ascended on September 3 by an English gentleman, with two guides from Zermatt. They started from Zermatt at 9:30 a.m. on September 2, and reached the sleeping quarters at 4:30 the same evening. The next morning the hut was left at 4:30, and the summit reached at 7:15. The descent occupied much more time than the ascent. The hut was reached at 1:45 p.m., and Zermatt the same evening at six o'clock.

THE ABSORPTION OF POLAND.—The Emperor of Russia, while at Warsaw, signed a ukase dissolving the Government Commission which performed the duties of Ministry of Justice in Poland. The duties of that department will henceforth be carried on by the Ministry of Justice in St. Petersburg. The Polish provinces on the right bank of the Vistula are to be incorporated with the neighbouring Russian provinces, and the Polish provinces on the left bank are to be united under the title of the Government of the Vistula.

ENCYCLICAL TO THE BISHOPS OF THE CHURCH OF ENGLAND.—The Pope will shortly promulgate another Encyclical addressed to the bishops of the Church of England and other Protestant communions, inviting them to attend the Ecumenical Council, on December 8, 1869. This document, it is said, will be more lengthy than that despatched to the schismatic bishops of the East, and will dwell on the importance of Christians of all persuasions meeting together to discuss amicably their religious differences and endeavour to come into accord.

THE EMPRESS CHARLOTTE.—The *Liberis* says it has received sad details respecting the Empress Charlotte. The unhappy princess has had a relapse, and she is again paralysed by the fear of being poisoned. She flies from everybody. For whole days she remains sitting in a corner of her room without motion; but when anyone approaches her she has a paroxysm, she runs away eagerly to save herself, and calls with a loud voice for help. Not only her mental but her bodily condition is seriously changed, and gives rise to grave apprehensions.

MEXICO.—Private accounts from good sources with regard to the actual condition of Mexico are less unfavourable than most of the reports recently current. Advice received yesterday, via the United States, dated the 28th of August, from the City of Mexico, say:—"The country is perfectly quiet, as the Government troops completely scattered the few 'revolets' in the province of Puebla." They also mention the fact that the Mexican Government had recommended payment of the subsidies which it has undertaken to make to the Mexican Railway Company.

QUEEN ISABELLA'S FAVOURITE.—M. Adrian Marx relates in the *Figaro* how he had the good fortune of travelling with M. Marfori, who indignantly denied that Queen Isabella refused to return to Madrid without him. Marfori attributed the revolution to exterior causes and to her Majesty's good nature. The intendant, it seems, is a man of middle height, and resembles with his pear-shaped head those caricatures of Louis Philippe so common here in 1848; he wears spectacles, through which flash a pair of black Castilian eyes; he is bald, and has a thin nose, wide open nostrils, short legs, and small feet; there is the portrait of the noble gentleman at full length.

THE SOCIAL SCIENCE ASSOCIATION.

The twentieth annual meeting of the members of this association commenced on Wednesday at Birmingham, in the Exchange Assembly-room. There are four departments, comprised under the following heads:—1. Jurisprudence and Amendment of the Law; 2. Education; 3. Health; 4. Economy and Trade. And these are again divided into sections. Every morning an address is delivered to the members of the association, who have assembled in the Friends' Meeting-house. On Wednesday Divine service was held in St. Phillip's Church, and a sermon was preached to the members of the association by the Bishop of Worcester. In the evening the members and associates assembled in the Town-hall, when

The Earl of CARNARVON, the president of the year, delivered an address, in which he said that of the many questions proposed for discussion during the next few days, all were matters of internal economy or administration; for it had always and wisely been the object of this association in its consideration of our municipal law, of our penal system, of education, of sanitary reforms, of trade questions, to look to those subjects in their relations to our own circumstances and wants; and if it had sometimes extended the field of its inquiries to foreign countries, it had done so with a domestic purpose. Thus, in the Jurisprudence Department, the two grave questions, whether private property at sea should be exempt from capture during war, and under what circumstances ought a change of nationality to be authorised, important as they are to other countries, are even more important to England, from the vastness of her commercial relations, and the almost universality of her political interests. The conditions under which a change of nationality may be sanctioned were at this moment under the consideration of a commission, composed of eminent

lawyers and laymen, under the presidency of Lord Clarendon, and till their report is made public he would abstain from expressing any opinion of his own. Not less important was the second question, whether private property at sea should be exempt from capture. It has a practical side in the particular circumstances of England as the greatest maritime State of the world; it has also a more abstract side in the highest principles of international law. To the study of the important question of sanitary science this society has never been wanting. Of the scanty legislation of the last session of Parliament with regard to it, he briefly called attention to the Pharmacy Act, the Vaccination Act, the Act for the Improvement of the Dwellings of Artisans and Labourers, and lastly the Poor Relief Act. In all these and similar sanitary questions Parliament (said his Lordship) may do much, private individuals may, by precept and example and influence, sometimes do more; but it may be safely laid down, that no real or permanent reforms can be achieved where the two main conditions of health—air and water—those two great agents for good or evil, our masters or our slaves, most subtle in conveying poison, or most powerful in sustaining organised life, are wanting. Nowhere, indeed, can a more important question than that of our water supply be found for discussion, and nowhere has our progress been more unequal, even in the first city of the kingdom. In spite of the Metropolitan Water Act, we are painfully and gradually opening our eyes to the discreditable deficiencies of the water supply of London. Schemes of all kinds for an effective metropolitan water supply will next session come before us. The storage of the Thames, the conveyance of the waters of the Welsh mountains, the sources of the Severn, the abundant but by no means inexhaustible resources of our great north-country lakes, and lastly the as yet unknown recommendations of a Royal Commission that has now sat for some time past, and whose report is anxiously expected. Amidst the many questions which crowd upon the attention of such an audience as this, the consideration of how and whence a water supply may be best obtained, may seem humble and prosaic; but there is none which more closely affects the comfort and health and lives of men in our great towns. But cleanliness and sanitary precautions, though powerful agents to morality, are not all-powerful, and our artificially organised society is upheld and balanced by many provisions and safeguards. So long as human nature remains the same, the question that you propound for discussion, "What are the principal causes of crime?" will always have to be asked, though it must receive different answers under different circumstances of national existence. But whatever our wish and policy, one answer, at any rate, in an old and rich and populous country, will, I am afraid, be that the depraved and criminal classes, though they may be reduced in number, must always exist. That they can, indeed, be reduced, and considerably, must be the hope of the moralist, the statesman, and the Christian; or otherwise the course of legislation would be even more thankless and desponding than it sometimes is. But you proceed to the further question, whether "Reformatory treatment should be extended to adults." In a certain sense, I answer, yes. Penal discipline may be, and ought to be, up to a certain point reformatory; but the reformation of the offender is not the only consideration,—his punishment and the security of society are at least equally important. But the action of private individuals may usefully intervene where the State is powerless, and voluntary associations like the "Sociétés de Patronage," in France, and "The Discharged Prisoners' Aid Society," which are happily now common in England, may largely influence toward an amendment of life. Beyond this I doubt whether the State can safely go. I will not readily believe that the administration of the law with regard to vagrants is not susceptible of some improvement; but of the various suggestions which have been made for dealing more effectually with them, I must confess that I have seen none that holds out a reasonable promise of reformation as regards themselves, or of material relief to society. Unpalatable as may be the conclusion, I believe that very lengthened sentences are alone likely to be effective. All other expedients seem mere palliations of a very grave evil. Having referred to the use of photography in gaols, to the cessation of transportation, and to the recent change in the mode of conducting executions, his lordship said he did not anticipate that comparative privacy will rob death of any of its just terrors, either to the criminal or to his former companions in the outside world. On the contrary, it may be made even more impressive. Nor, again, did he hail this change as a step towards the abolition of capital punishment. If he had so thought, he should not have voted for it in Parliament. On the contrary, we are now, as it appeared to him, more likely to retain the use of death as a punishment. In the distribution of their week's labour, one department under the presidency of his noble friend, Lord Lyttelton, is exclusively devoted to the consideration of educational questions. Ever since the great constitutional change of last year, the question of primary education at least has assumed an importance far beyond that which it possessed in former years. He did not underrate the results that we have obtained under our existing system, but in the interest and for the very safety of society he thought that we must enlarge the borders of that system. There are classes which it does not now touch, there are classes which it only touches and no more. The lowest part of the middle classes, in spite of some recent and most noble efforts, are too often receiving an education as bad as it is—proportionately to their means—expensive, whilst a not inconsiderable portion of the agricultural class remain comparatively untaught,

and, if untaught, then open to every delusion that falsehood can suggest or credulity accept. Hitherto, voluntaryism, self-government, denominational, and consequently religious instruction, with a certain amount of State aid and inspection, have been the accepted principles of English primary education. Speaking cautiously, but looking to the circumstances and feeling, as well as the wants of the country, he hardly saw how we could altogether dispense with any one of these principles. We may perhaps add to them, we may recombine them, but the uniform conversion of a voluntary into a compulsory, of a religious into a secular system, are neither necessary, nor, he thought, at present desired. The concurrence of a permissive and a compulsory power, in which some persons have sought for a compromise, was open to obvious objections, and presents difficulties doubtless, of many kinds; but extreme logical precision would probably not be required, and the State would, he hoped, as heretofore, in carrying out whatever changes are necessary, do as little violence as may be to existing agencies and forms, and, consequently, to the convictions of men. Subject, however, to certain conditions, he would, he thought, require that where voluntaryism is proved to fail, there, somehow, efficient education, whether in town or country, shall be provided, nor will she, in spite of many practical difficulties, recognise as insurmountable the objections which are made to an extension of the principle of the Factory (or half-time) Acts to some of the rural districts. Though they had proposed for discussion the distinct question, how far compulsory education is desirable, and under what conditions, he would not enter further upon this grave subject than to observe that the equally grave question of religious instruction—with all its subsidiary considerations of the when, the how, the where, the what, the how much—is inseparably blended with it. It will be ultimately found impossible to consider one apart from the other. Referring next to technical education, his lordship fully recognised its importance to artisans. For his own part he believed that the great race of international industry and skill is too close and severe to justify us in throwing away any chance that we can command; and though he had every confidence in English qualities, he doubted if our natural and uncultivated strength lies in those specialities of taste which have become necessary for many artistic productions. Of all technical education—whether of the higher grades of professional life, or of those lower paths with which the manual labour of the individual artisan is concerned—that its basis must be laid in sound principles of elementary instruction; and that the later teaching is dependent upon the earlier. His lordship said he dared not there enter upon the question of State interference. He could only say that within certain limits to be carefully defined the State might, he thought, afford aid and facilities for such a culture as he indicated. During the last year they had all read the remarkable evidence published by a Royal Commission, appointed at the instance of working men, to inquire into the operation of that new and important phenomenon of modern civilisation, called trades unions. That evidence has revealed the existence of a painfully unsatisfactory condition of things in some particular unions. It has exhibited a system of regulations at variance with all sound principles of trade, and, in some cases, as oppressive to the ablest as they seem unduly favourable to the least skilful artisans; it has occasionally shown a lawless interference with employers, far in excess of the limits of that legitimate competition which, though sometimes, perhaps, injurious to both masters and men, is yet strictly within the right of the latter; it has revealed the loss inflicted upon the great body of the nation—the purchasers and consumers—by the unfortunate discord of employers and employed, and by the injury done to the powers of industrial production; and, lastly, it has brought to light an amount of crime and outrage in particular unions, on the part of individual members of their executive, which has amazed and terrified the whole country, and which every right-feeling man, be he workman or employer, will not hesitate utterly to condemn. But, whilst yielding to none in our abhorrence of the lawless and detestable crimes which have been committed under the sanction and in the supposed interests of certain unions, he sincerely hoped that they would not confound the existence of trades unions with the crimes of which some individual members of their bodies had been guilty. If legislation on the subject is to be sound, the legislator must recognise the fact of the existence of such societies, and must do justice to what is fairly to be urged on both sides of this delicate question. The advocates of the trades unions claim—and their claim seemed to be deserving of consideration—some legislative recognition, such as will give their funds the same protection against fraud as is granted in most other cases, and will enable the society to sue and be sued in any proper court of law. He should be even willing to see the State go further, and give both to the members of such unions and to those individuals who desire to become members, but may now be withheld from joining it by the reasonable doubt whether it be solvent, the means—possibly by some authorised statistics, or by an occasional official audit—of ascertaining the true financial condition of the society which they desire to join. Fortunately we need not look to arbitration alone for a solution of that labour question, which seem sometimes so perplexing a problem in our present phase of modern commercial life. He had great faith in the sister principle of co-operation, if fairly and prudently applied, by which he meant both the union of workmen amongst themselves primarily and principally for the sale and purchase of articles of consumption, and the union of workmen and capitalists for the purpose of indus-

trial partnerships. He had said that the legislation of last session was singularly barren, but out of the wilderness of legislative failures two measures emerge, whose subject-matter is of so much interest to this society that it is right he should draw attention to them. The noble lord then discussed at some length the important questions relating to the administration of railway property, and whether the general management of railways should be undertaken as in some countries by the Government. After some allusions to the system of coinage, he concluded his able address with a strong eulogium of Lord Brougham as the founder of the association.

At the conclusion of the address Lord HOUGHTON moved a resolution in acknowledgment of the services of the late Lord Brougham, which was seconded by Mr. DANIEL, Q.C. The proceedings closed with a vote of thanks, moved by the MAYOR, and seconded by Mr. KINNAIRD, M.P., to Lord Carnarvon for his address.

On Friday, Mr. MASSEY delivered an able address on jurisprudence and the amendment of the law, in reference chiefly to the reorganisation of our courts, superior and local, the law of bankruptcy, and the right of married women to the acquisition of property. Mr. Massey also touched incidentally on the subject of juries, which promises soon to become the question of the day for all legal reformers. In the section of International Law, a paper was read, maintaining the affirmative of the question, ought private property at sea to be exempt from capture during war? Lord HOUGHTON could not bring himself to surrender the principle of seizing private property in the time of war. He put the case of a hypothetical conflict with France, and asked how, with that Power seizing every opportunity to burn Brighton or Portsmouth, the operations of commerce could be tranquilly carried on. It might be difficult to respect the property of an enemy in such an event; but it could not be more so than the early warriors must have found it to spare the lives of their foes. Natural rage has been subdued in the one case; why should not natural cupidity be subdued in the other? On this subject Mr. ELIHU BURRITT made the important suggestion of a conference of jurists, to meet at Brussels or the Hague. Mr. VERNON HARCOURT was of the same opinion as Lord Houghton, on the oft-mentioned principle of making war as dear as possible to the enemy. Papers were also read on Education, the Repression of Crime, Health, and Economy and Trade.

Saturday's proceedings included an address by Mr. HASTINGS, the chairman of the council, on the life and labours of the late Lord Brougham, who for many years was president of the association. Lord Lyttelton presided in the Education department, in which a paper by Miss EMILY DAVIES was read, sketching a plan for establishing a college for the instruction of women. A resolution pledging the meeting to an expression of opinion in favour of the proposed college was submitted, but afterwards withdrawn. In the section devoted to Economy and Trade, the removal of fiscal impediments to commerce, and the pressure of taxation as affecting the development of trade, were amongst the subjects on which discussions arose. Dr. FARR was the chairman in the Health department, where Mr. ROBERT RAWLINSON read a paper on river obstructions and pollutions by manufactories.

The following were among the subjects opened or discussed at the meeting of the Social Science Association on Monday:—The "Science of Health Preservation," a paper by Dr. RUMSEY, chiefly devoted to an analysis of the impurities in the elements and art manufactures, in which one of the speakers alluded to a model school or institute for technical education—a true college of artisans—that had been in existence in Edinburgh for forty-seven years. In a subsequent paper, the liberal provision made for technical education in Germany was shown by Mr. DUMMAN. A novel reason for extending the benefits of art education to women was given by Miss JOHNSON, who observed that for want of artistic training women in Paris were now being largely superseded by men in the distinctly feminine employments, such as millinery and the dressing of shop windows. The discussion on the repression of crime offered no remarkable feature. On Bankruptcy, Mr. HOWGRAVE, of the London Bankruptcy Court, read a paper containing many practical suggestions towards the formation of an amended law of bankruptcy, under which estates could be wound up at the average cost of less than 10 per cent. on the assets. Dr. HILL afterwards read a paper on the relation of water supply in large towns to the health of the inhabitants, and pronounced strongly, as does nearly every authority on this subject, against the shameful waste of sewage and poisoning of the air and water that takes place under our present system of drainage. Dr. Hill strongly advocated a trial of the American tube wells (which proved so serviceable in Abyssinia) in those villages of our own country in which there was a defective water supply. Perhaps the most important paper of the day was that on the application of arbitration and conciliation to the settlement of trade disputes, by Mr. A. J. MUNDELLA, of Nottingham.

SUNDAY MORNING IN ST. PANCRAS.

The Sunday trading at the Brill, Somers-town, described last week, is supplemented by a more suggestive scene. The open-air debates and discussions—social, religious, and political—which take place Sunday after Sunday under the railway arches in the St. Pancras-road must be witnessed to be understood. During church hours on Sunday morning from 1,500 to 2,000 people were assembled there round teachers of every kind, and taking part in arguments which

ranged from the prospects of futurity to the price of meat, from the oppression of the poor to the blessings of temperance and the advantages of emigration. The clergymen and other well-dressed people who pass by on their way to or from church, might, had they lingered, have obtained an insight into much which would have astounded as well as grieved them. The printed announcement from the "Open-Air Secular Society" that a Mrs. Harriet Law would lecture on the points raised by the question, "Is the Bible a good book?" had drawn together about a thousand people under the first arch, who were being addressed in a style and by an orator such as are not commonly met with in England. The attention of the crowd, its apparent appreciation of the speaker's "points," its undiscriminating applause of fallacies and truisms, and the absence of any useful attempt to controvert the sweeping assertions made, were enough to startle an average observer from his propriety. Standing on the seat of an open carriage in which other ladies were seated, Mrs. Law addressed her congregation. We purposely abstain from giving even an outline of Mrs. Law's discourse. It contained nothing new. No point was raised which theologians and politicians have not had brought before them from time to time since theology and politics were recognised. The strangest feature, as it seemed to us, was that these strange proceedings should be taking place in the heart of London, and that no one should be present who was fitted either by education, by profession, or by abilities, to give this female champion of secularism the check. Her listeners were, as a rule, orderly and attentive. A youth, who attempted to protest against the sweeping nature of some of her charges against the Christian religion, was promptly put down; and the orator wove the interruption into her discourse, saying, with a calm contempt which was very edifying, that "he had probably been brought up in a Sunday-school, and that if what is taught in Sunday-schools were not bad, he would not be misbehaving himself now."

It was easy to see that it was the unwonted idleness of the Sunday morning which had brought the majority of the people there. They listened first because they felt it to be odd and out of the way for a well-dressed woman to deliver her religious opinions from a carriage, and for their edification; and secondly and chiefly because there was nothing more interesting going on. There were "navvies" from the Midland line approaching completion, in the canvas and fustian of every-day wear, but with clean shirts or smocks, and boots carefully blacked; artisans from the narrow streets near; costermongers who had completed their morning's trade, and whose empty barrows were reared by the opposite wall; and a fair sprinkling of men whose bearing and demeanour showed them to belong to what is affectingly termed the lower middle class. With the exception of the last-named, who had probably been passing down the road casually, and been attracted by Mrs. Law's energy and the novelty of the scene, those present were of the precise class to be seen filling the roadway and pavements of Chapel-street hard by. To stare in at the bird-shops, to compare the merits of the various occupants of the sixpenny, sevenpenny, and eightpenny cages piled one on the other, and eagerly offered for sale, to stand at street-corners smoking, or to sit upon railings to gossip upon the week's work, and to comment upon the tyranny of a ganger, or the nefarious rules of the sweater they serve; to talk over the price of shellfish, or the demand for cheap jewellery as compared with that for gaudy pictures for the house, are not elevating occupations, but they are, after all, not very dissimilar to the sort of Sunday gossip which goes on in other walks of life. People talk of what interests them most, and a careful analysis of the crowds at the great Sunday trading places has convinced us that a vast proportion of those present are not there to buy or to sell, but simply for the amusement to be derived from the bustle and activity, for the sake of exchanging gossip with their neighbours and friends, and, above all, to change the scene from the cramped and squalid dwelling and sleeping-room in which the Sunday's dinner is being cooked at home. Such a crowd is ripe for any teacher who has the art of putting forth his doctrine attractively. Anything which will rouse the sympathies or touch a chord of human interest is acceptable. The temperance advocates had a larger circle of hearers than on the previous Sunday, and the middle-aged working man who told of the increased comforts his abstinence had given him, as well as the more professional spokesman who chaffed "the old soakers" among the crowd with a humour which was rough, ready, and well suited to the audience, kept some hundreds of people round their temporary platform. When the intense evils, physical and moral, certain to ensue from an indulgence in stimulants were being dwelt upon, almost with a relish, by one lecturer, a hawker of walnuts interposed with, "It's true enough, master, I don't doubt, but — if I could get a pint just now, I'd chance it!" to the intense delight of those standing near. A little further on the advocate of the scheme for founding a colony of working men in the Nebraska territory read from a printed paper "the principles and plan proposed to obtain the great advantages of mutualism when applied to emigration and colonisation"; and answered the questions put to him on all sides. Three preachers were expounding to as many small sets of hearers; and an apostle of vegetarianism explained to an incredulous and scoffing little knot that there was "more strength

in bread than in meat, and that a man could do more and better work upon potatoes, skim milk, and a little rice when he wanted a treat, than if he always had as many chops and steaks as he could eat." It was curious, moreover, to note how each group of listeners threw off little groups, in which a discussion was started, and which formed another centre of independent life, like a severed polypus. In no case was a fluent man or woman at a loss for hearers. The handbills handed round headed "The General Election and the Sunday Question," and signed "R. M. Morrell, Hon. Sec.", gave rise to an animated discussion between an elderly man with a strong Scotch accent and a man who described himself as a working watchmaker, and who read these words from the bill with strong approval:—"Under the system we desire to have established, we should see the parents with their offspring profitably employing a portion of that day secured from work, which is now so commonly a day of *nsui*, and the Sunday would become the joy of the week. Knowledge would be received and imparted, and a taste for the beautiful in nature be implanted in all." And these men went fairly through the arguments for and against the opening museums and galleries on Sunday, and of course left off each unconvinced. But none of these debates drew together such a crowd as stood round Mrs. Law. They numbered their listeners by tens and hundreds, while she had never less than a thousand people hanging on her words, and from time to time cheering her to the echo.—*Daily News.*

Crimes and Casualties.

An accident on the London and North-Western Railway took place on Wednesday at Birdingbury, near Rugby. An engine and one or two carriages of a train left the rails. Two persons were killed and five were injured. An inquest has been opened and adjourned.

On Thursday night the continental goods train on the South-Eastern line met with an accident near Penshurst, which resulted in a number of trucks being thrown off the permanent way, a considerable delay to the down mail, and the blocking up of the line for a few hours.

The "butchers' train" was returning to Sheffield from Wakefield on Wednesday, and while stopping at Durfield station, a goods train suddenly emerged from the tunnel and ran into the end of that part of the cattle-train to which the passenger carriages were attached. The passengers were thrown forward from their seats with great violence, and some of them sustained severe contusions, while all were more or less fearfully shaken by the concussion.

Another railway accident has occurred on the Leamington line. The train which left Coventry for Leamington at 3.40 on Sunday afternoon had reached a point about 200 yards from the junction with the main line when the engine ran off the rails, taking with it the tender. The engine sank into the ground up to the buffers. None of the passenger carriages went off, but the passengers were severely shaken, and several slightly injured. The driver, named Jay, was hurt, though it is hoped not seriously. The traffic was stopped, and the passengers had to go round by Rugby. The cause of the accident is not known.

A distressing accident is reported from Southampton. As a mail-steamer was coming up the Channel a pilot boat attempted to cross her bows. The boat was caught by the paddle-wheel and crushed to pieces, and the four persons which it contained were drowned.

News of a terrible colliery accident has been received from North Wales. The scene of the disaster is the Green Pit of the New British Iron Company, near Ruabon Station. On Wednesday morning an explosion took place, by which ten men were killed, and fourteen others were seriously injured. The majority of the injured were lads, while a large proportion of the dead were men who leave wives and children. Two of the wounded lie in a dangerous condition. The cause is as yet unknown, the inquiry having been adjourned for a fortnight.

The examination on Monday of the brakesmen who are charged with manslaughter in connection with the Abergel accident was adjourned till Tuesday next. Alfred Sara, driver of the goods train, stated, and persisted in his statement that the instruction he received from the prisoners was to "kick off easy" the wagons that caused the accident, and that he acted upon the instruction. Mr. Mason, the company's assistant general manager, asserted that the "ten minutes rule," which has become notorious in connection with this case, did not apply to the circumstances of the accident.

Miscellaneous News.

NEW ACT ON "ROGUES AND VAGABONDS."—Last week an Act passed in the late session came into operation, enabling magistrates to commit, as "rogues and vagabonds," persons playing in the streets with coins and cards, such articles being now deemed "instruments of gaming."

THE NATIONAL TEMPERANCE LEAGUE AND THE ELECTIONS.—The National Temperance League, through its president and secretary, has issued an address, calling the attention of constituencies generally to the prevalence of drunkenness at general elections. It is pointed out that the prevention of this disgrace lies, to a great extent, in the hands of those

who solicit the suffrages of the people. An earnest appeal is made to candidates not to hold meetings at public-houses, and to discourage in every way the use of intoxicating liquors.

LANDLORDS AND THE GENERAL ELECTION.—In answer to an inquiry as to Lord Vernon's wishes with regard to the approaching elections in Cheshire, Derbyshire, and Staffordshire, his lordship has written the following letter:—"I think it well to give you some written expression of my wishes with regard to the contests which are impending in South Derbyshire, East Staffordshire, and East Cheshire. Whatever my political opinions may be, I should desire that my tenantry and *employees* should at all times feel that the free and independent exercise of the franchise entrusted to them is their right, and that whatever vote they may give no prejudice will be created for or against them. I should also wish that equal facility should be given to any of the candidates for conducting their canvas."

THE WEATHER AND THE HARVEST.—The *Mark Lane Express*, in its review of the corn trade for the past week, says, a copious supply of rain, with a yet warm subsoil, may be expected to produce the best results in the growth of late esculents and the revival of the pastures. The plough will henceforth work freely on the prepared soil, and wheat-sowing commence under most favourable circumstances. Graziers will find their difficulties lessen, and the public be in less danger of advanced rates for meat. The value of wheat has rather tended downwards, and several markets have noted 1s. per qr. decline. Strenuous efforts continue to be made, apparently in promotion of the public interest, to lower the price of wheat, and we are threatened with enormous imports before the close of the year.

THE COUNTESS OF DERWENTWATER.—A lady claiming to be the Countess of Derwentwater has taken possession of the old baronial castle of her ancestors, at Dilston, in Northumberland. She is attired in Austrian military uniform, and wears a sword by her side. She has furnished some of the apartments, placed a number of old family portraits in the principal room, and hoisted the family flag from the keep. The confiscated estates of the attainted and decapitated Earl of Derwentwater form part of the property from which Greenwich Hospital derives its revenues, and Mr. Grey, the receiver, has politely intimated to the lady that she is trespassing. The Countess declares that she is acting under legal advice; and the claim which she sets up will therefore probably form the subject of an action at law. The alleged Countess has been ejected, and according to the last report herself and her followers were encamped immediately adjacent to Dilston, with a view to re-entry if possible.

FANATICISM AT NOTTINGHAM.—The Nottingham papers report some extraordinary proceedings on Sunday on the part of some fanatical religionists, headed by a Mr. Dupe and "J. Birch, D.D." Mr. Birch was announced as a converted nigger, but the reporter says he was no more like a nigger than a table is like a chair. He played a banjo, however, with which he accompanied the hymns. His performances took such an effect, we are told, upon the assemblage that many of them could not resist joining in the chorus. At the conclusion Mr. Birch was heartily applauded; in fact, he was encored, when he sang a hymn after the tune of "Ladies, won't you marry," commencing "Adam was the first man." His second performance was attended with great enthusiasm, and as if with an eye to monetary matters (for books were being sold by one of the "disciples" below), he vociferated "Chorus," and this was repeated several times at the end of nearly every verse. Mr. Dupe explained that the initials D.D. affixed to Mr. Birch's name meant "Devil Driver."

OPENING OF NEW RAILWAYS.—On Thursday three new railways, all of which have their termini in the metropolis, and the new station of the Midland Railway Company at St. Pancras, were opened for public traffic. Two of the new railways are extensions of the London, Brighton, and South Coast, *via* the Dorking, Leatherhead, and Epsom line, *via* Dulwich, Streatham, Mitcham, Carshalton, &c., and the new line known as the Tooting, Wimbledon, and Merton Railway, and the third is the new Western Extension of the Metropolitan Railway from Paddington to Brompton. Ten miles of the improved route to Dorking, Leatherhead, &c., are new. The new extension of the Metropolitan Railway opened on Thursday commences at Paddington, the station being opposite the Great Western Hotel, and terminates at Kensington, within a short distance of the Museum. The other stations are at Notting-hill-gate, Queen's-road, Bayswater, close to the Royal Oak; and High-street, Kensington, opposite the Vestry Hall. The new terminus of the Midland Railway was opened on Thursday. The main line trains of the company now run by the new route through St. Albans and Luton, and the railway is connected with the whole metropolitan system. The new terminus is the acknowledged largest in the world. It is 690 ft. in length, by 243 ft. in width, and is covered by two-and-a-half acres of glass. Already twelve lines of rails have been laid down, but there is abundant room for more.

A paper-collar company in New York employs 450 hands and 500,000 dols. capital, making 360 kinds of collars, with an aggregate, in the busy season, of 5,000,000 collars every twenty-four hours.

During the present year 345 lives and eighteen vessels have been saved by the crews of the Lifeboat Institution. This fact alone proves how well deserving the society continues to be of public support,

Literature.

EDUCATIONAL REFORMERS.*

We almost always listen with pleasure when a schoolmaster discourses of educational reform. Schoolmasters seem, by their intercourse with boys, at once to preserve their individuality, and to acquire directness of style. That a schoolmaster should discuss the theory of education is a token that he is not a mere empiric; and the practical information such a one has acquired is both valuable and interesting. Mr. Quick's "Essays" are characterised by good sense. This appears in the fact he refers to in his preface, that "several of the following essays are nothing more than compilations." Instead of seeking credit for originality by putting into his own words the opinions of the writers on education whose plans he describes, and making his own summary of the details of their schemes, he quotes their opinions in their own language, giving full space to that which is most valuable and characteristic in their methods. Mr. Quick is of the "realistic" party of schoolmasters. He speaks simply and naturally, and does nothing for the mere sake of effect. He carries his "realism" to excess in some of these essays. Not only is the termination of his volume so abrupt and incomplete that a "note" is needed to supplement the text: in more than one instance he actually uses notes to warn the reader of inaccuracies that, on revision, he has perceived in the text. This is unjustifiable. The statements in the preface, that "with these imperfect sketches (the 'essays) the reader can hardly be less satisfied than the author," and his hope that, "as no one will read the book as carefully as he has done, no one will be as conscious of the blemishes in it," do but aggravate the offence of incompleteness in the editing. Under what obligation was the author to publish immediately that he did not take time to remove the defects he noticed in his work?

Mr. Quick describes the "Schools of Jesuits," the reforms carried out by "Ascham, Montaigne, Ratich, and Milton," and the methods of Comenius and Locke; he gives an account of "Rousseau's Emile," and interesting sketches of "Basedow and the Philanthropin," and "Pestalozzi." In the essays on "Jacotot," "Herbert Spencer," "Thoughts and Suggestions about Teaching Children," and "Moral and Religious Education," he somewhat fully indicates his own opinions as to what education should aim at, what educational methods should be employed, and what are some common defects in educational aims and methods. Pestalozzi, with his impractical character and generous impulses, the warm affections that must have won him the confidence of children, and the irregular habits that must have lost him the confidence of school inspectors, is evidently a favourite with Mr. Quick.

"There were many mistakes made at Yverdun. Pestalozzi was mad with enthusiasm to improve elementary education, especially for the poor, throughout Europe. His zeal led him to announce his schemes and methods before he had given them a fair trial; hence many foolish things came abroad as Pestalozzianism, and hindered the reception of principles and practices which better deserved the name. Pestalozzi, too, unfortunately thought that his influence depended on the opinion which was formed of his institution; so he published a highly-coloured account of it, and tried to conceal its defects from the strangers by whom he was constantly visited. His highly active imagination," says Raumer, himself for some time an inmate of the institution, "led him to see and describe as actually existing whatever he hoped sooner or later to realise." The enemies of change made the most of these discrepancies, and this, joined with financial difficulties consequent on Pestalozzi's mismanagement, and with the scandals which arose out of the dissensions of the Pestalozzians, brought his institution to a speedy and unhonoured close.

"Thus the sun went down in clouds, and the old man, when he died, at the age of eighty, in 1827, had seen the apparent failure of all his toils. He had not, however, failed in reality. It has been said of him that his true function was to educate ideas, not children, and when, twenty years later, the centenary of his birth was celebrated by schoolmasters, not only in his native country, but throughout Germany, it was found that Pestalozzian ideas had been sown, and were bearing fruit, over the greater part of central Europe."

One feature is common to all the "reformers" whose labours Mr. Quick describes,—they all demand thoroughness of instruction. Other differences are many and marked: the Jesuits teach authoritatively,—Rousseau aims at self-teaching; the Jesuits teach words,—many of the others treat the study of language with contempt, aiming to excite curiosity and to communicate information as to things; but all agree in demanding that little be taught at a time, and that that little be fully apprehended by each

child. Ascham would have every lecture read over "a dozen times at the least." Buss tells us that when he first joined Pestalozzi, the "delay over the prime elements seemed to him a waste of time, but that afterwards he was convinced of its being the right plan, and felt that the failure of his own education was due to its incoherent and desultory character." The Jesuits' maxim was that their pupils "should always learn something thoroughly, however little it might be." Jacotot caused his pupils to repeat every part of the book they studied "so frequently that nothing could be forgotten." From the pains Mr. Quick takes to illustrate this principle, it is manifest that he holds it of prime importance. Evident as it is to any thoughtful man, or to any one who knows by observation that in this, emphatically, a well-educated differs from an ill-educated man, it cannot be too urgently, too frequently enforced. The one fault which sums up nearly all others in girls' schools is that in them everything is taught and nothing is learnt. And there is danger lest this become also the fault of our boys' public schools also. Unless a man be accurate he cannot be called educated; and without great care, the substitution of physical science for "grammar" in the instruction of boys will result in a large show of information with no real education. An admirable quotation from Professor De Morgan is given in the appendix to this volume:—

"When the student has occupied his time in learning a moderate portion of many different things, what has he acquired—extensive knowledge or useful habits? Even if he can be said to have varied learning, it will not long be true of him, for nothing flies so quickly as half-digested knowledge; and when this is gone, there remains but a slender portion of useful power. A small quantity of learning quickly evaporates from a mind which never held any learning except in small quantities: and the intellectual philosopher can perhaps explain the following phenomenon—that men who have given deep attention to one or more liberal studies, can learn to the end of their lives, and are able to retain and apply very small quantities of other kinds of knowledge: while those who have never learnt much of any one thing, seldom acquire new knowledge after they attain to years of maturity, and frequently lose the greater part of that which they once possessed."

Jacotot's principle, "tout est dans tout," with its practical application, "Il faut apprendre quelque chose, et y rapporter tout le reste"; is the same as Mr. Herbert Spencer's first principle—"We should proceed from the simple to the complex, both in our choice of subjects and the way in which each subject is taught." "We should begin with but few subjects at once, and, successively adding to these, should finally carry on all subjects abreast." Mr. Quick would apply this principle, which characterises the University as distinct from the school method, to even the primary teaching of children. Around a reading lesson may thus group exercises in spelling and grammar, historical information, and geographical search, objects may be to hand to illustrate words or references in the reading, dates may be fixed in the memory; and what is learned thus will probably be retained because it is all grouped together and associated with some subject of real interest. It is thus that college studies are pursued; books of reference of various kinds being constantly needed in every student's reading. Instead of books of reference in children's schools, there must be the living teacher, who, at first communicating nearly all this subsidiary information, should gradually show his pupils how to search it out for themselves. The demand made on the teacher is perhaps the great difficulty in the way of the adoption of such a method of instruction; but only thoroughly informed men, "apt to teach," and alive to all the demands of a lesson, ought to be teachers.

Mr. Quick is himself an "educational reformer," but a cautious one. His book contains some very useful hints as to the principles which should regulate the amendment of common methods of instruction. It is incomplete and sketchy, but it is interesting; and we hope it may be read by parents as well as by teachers. The conservatism of parents is, quite as much as that of teachers, to blame for the continuance of many educational methods which have proved miserable failures. So long as parents will follow fashion instead of intelligence in choosing a course of instruction for their children, so long will teachers be found adhering to old methods, that may be utterly erroneous, but are certainly paying. "Il faut vivre"; and Pestalozzi's are rare. The circulation of works like Mr. Quick's will help in the formation not only of a "public opinion" that educational reform is needed, but also of an intelligent perception why it is needed and of what character the reform must be. Mr. Quick has a good chapter on "Moral and Religious Education." He would associate religious instruction, in the case of children as well as of adults,

with religious worship. The following remarks are specially worthy of practical attention:—

"Though common prayer should be frequent, this should not be supposed to take the place of private prayer. In many schools boys have hardly an opportunity for private prayer. They kneel down, perhaps, with all the talk and play of their schoolfellows going on around them, and sometimes fear of public opinion prevents their kneeling down at all. A schoolmaster cannot teach private prayer, but he can at least see that there is opportunity for it."

DR. LIGHTFOOT ON PHILIPPIANS.*

It is not often that a reviewer is so happy as to meet with a book of which he has only good to say. And indeed, without admitting for a moment the common conception of "indolent irresponsible reviewers," and their mischievous delight in pouncing on blemishes and defects, it may be doubted whether it would conduce to their happiness were they too frequently to receive books deserving of praise without alloy. Though they are not, as they are sometimes depicted, "harpies with no nose but for 'carrion,'" they nevertheless like their game high: a banquet wholly composed of innocent dishes is not altogether to their taste. But now and then to meet a blameless book, and to speak well of it, this surely is a very pleasant accident.

Such a book is now before us. It is not a "faultless monster" indeed, but it is a book so good, its blemishes are so few and slight, that perhaps it comes as near to perfection as it is well a book should do. As moreover it is a commentary, and as a good commentary, a commentary good in all parts and aspects, is of all kinds of books the rarest and the most difficult to write, it is only becoming that it should receive the warmer welcome.

Perhaps the most striking feature of this commentary is that its author blends large and varied learning with a style as bright and easy, as telling and artistic, as that of our most accomplished essayists. It would be a pleasure to read its notes, historical and critical, its interjected essays and appended dissertations, even if they did not convey the results of the most modern and accurate scholarship, so vital and subtle and dexterous is the pen with which they are written. Indeed the style is so good, and carries the reader so insensibly over or through the difficulties of intricate and disputed passages, that he is in some danger of overlooking the labour and erudition which alone could have made his path so smooth.

It is impossible in these columns to give instances of the profound scholarship liberally displayed in these pages—to discuss various readings and show with what care and tact Dr. Lightfoot steers his way among them, or to point out with what felicity he renders passages which have perplexed translators, and lights up passages the sense of which has been disputed. All we can attempt is to give some faint general conception of the contents of the volume.

The Greek text, as settled in this version, is the best and most accurate we have seen; and whenever it differs from that accepted by other scholars, the difference is justified in brief and pointed critical notes. Besides mere criticism of the text, the footnotes contain explications, concise yet ample, of the meaning of the more difficult Greek phrases; and here and there, in pithy fragments or sections, a continuous paraphrase of the whole Epistle. So often as a phrase of special difficulty or an obscure historical allusion occurs, Dr. Lightfoot—in this how unlike some of the elder commentators, who are mute just when we want them to speak and abundantly explain what was plain enough before!—interrupts his exposition with an essay which contains just what we want to know. Thus, for instance, he gives us essays on the synonymous "bishop" and "presbyter," *μορφή* and *οἰκημα*, on the meaning of "prætorium," on "Cæsar's household." With what brevity all this is done our readers may infer from the fact that in a volume of three hundred and fifty pages, not more than a hundred pages are occupied with text, notes critical and expository, and the critical or historical essays. With what fulness of learning and happiness of expression it is done, they must learn from the volume itself. All we can say of this part of the work is that, in our judgment, it includes all that the student of the Greek Testament requires in order to understand this exquisite Epistle.

What are the other pages taken up with? They are taken up partly with an "Introduction," but mainly with two "Dissertations." The leading themes of the Introduction are, of

* St. Paul's Epistle to the Philippians. A Revised Text; with Introduction, Notes, and Dissertations, by J. B. LIGHTFOOT, D.D. London and Cambridge: Macmillan and Co.

course, St. Paul's biography in so far as the scene of it is Rome, whence he wrote to the Philippians, and the history of the Church to which he wrote; but other questions are also handled, as the genuineness of the Epistle, its character and contents, and the chronological order of the letters written by St. Paul during his sojourn in the imperial city. The Dissertations, which cover more than half the volume, are (1) on the Christian ministry, and (2) on St. Paul and Seneca. To the general and unprofessional reader, these dissertations will be the charm of the book. As the author gives himself wider space and scope, he moves more freely and gracefully, his style, though still chaste and weighty with thought, displays a more liberal beauty. We have only to compare his dissertation on St. Paul and Seneca with the essay on Seneca which Mr. Farrar has lately given us in his "Seekers after God"—although that is by no means a bad essay; indeed, it is a very good one of its class—to find that we are in the hands of a master. We may not agree with all his conclusions. We do not. We are disposed to think, for example, though we hardly dare say so much, that in his comparison of the writings of Seneca with the Christian Scriptures, Dr. Lightfoot hardly gives their full worth to the theological and moral conclusions of the wise Stoic; that, unconsciously, and the more to exalt the Gospel revelation, he a little depreciates their value: and that though, with the diffidence of a true scholar, he declines to decide amid conflicting probabilities, he attaches too much weight to the bare possibility that Seneca, as he advanced in life, may have become acquainted with some of St. Paul's writings, or at least with some of his thoughts and phrases. Our opinion on these two points is worth very little as compared with that of Professor Lightfoot; but our confessed difference of opinion with him on the two main points of his dissertation, though it be only a difference of degree, may lend emphasis to our affirmation that nowhere in English literature, so far as we are acquainted with it, is there a more able and charming essay. The way in which he traces stoicism to its oriental roots, if not absolutely original, becomes original in his masterly handling of it. It is almost impossible that any classical writer of heathen times should be put before the English public more fairly, with a more considerate and generous justice than that with which Seneca is here placed before us. We can only hope that on some future occasion the same skilful pen may do an equal service to Epictetus—a special pet and hero of ours—and to Marcus Aurelius.

The dissertation on "The Christian Ministry," besides equal learning and ability, shows a breadth of thought, an entire freedom from sectarian and professional bonds, for which the other parts of the volume, liberal as they are, had hardly prepared us. 'Tis a pity we cannot transfer it entire to the columns of the *Nonconformist*—our friends would find it so much to their minds. What think you, reader, of these the opening sentences of the "Dissertation" on the ideal of the Christian Church.

"The Kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and place alike are holy. Above all, it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength."

How say you? Are not these words sweet as manna on thy palate, strong and refreshing as old wine? Is there not a kind of Nonconforming flavour in them? a tang such as we had thought peculiar to our own vintage? You may find plenty more such generous cups in this Cambridge cellar.

Of course, as Dr. Lightfoot instantly points out, this is only the ideal of the Church; there must be holy places, sacred days, officers, rules, or the Christian society could not be sustained; but still, as he affirms, it is an ideal "which should inspire and interpret" our whole "ecclesiastical polity," and which "we must ever hold before our eyes." We must never forget that the idea we have to express, however partially or imperfectly, in our ecclesiastical forms, is that of "a holy season extending the whole year round—a temple confined only by the limits of the habitable world—a priesthood co-extensive with the human race"; words which deserve to be written on our very hearts. On the absence of any sacred or sacerdotal class in the Church, Dr. Lightfoot dwells with an emphasis very refreshing in days like ours, when so many foolish young men show

that they have not "put away childish things," and play with their little ritualistic affectations—their millinery, their upholstery, their calendar, their puny priestly assumptions—more like a green girl with her dolls, than like men who urge a serious claim and have a grave work to do in the world. With him, "all Christians are priests alike." There must be officers appointed by the Church to teach, to govern, to conduct worship, to dispense charities, "but the priestly functions and privileges of the Christian people are never (i.e. in the New Testament) regarded as transferred or even delegated to these officers. They are called stewards or messengers of God, servants or ministers of the Church, and the like, but the sacerdotal title is never once conferred upon them. The only priests are the saints, the members of the Christian brotherhood." This idea of "a universal priesthood," "of the religious equality of all men," he maintains, both has worked, and is working, untold blessings in political institutions and in social life."

We could not deny ourselves the pleasure of quoting these sentences, but our limits forbid further citation. If our readers would see with what accurate and profound acquaintance with the Scriptures of the New Testament and the ecclesiastical history of the earlier centuries of the Church, and with what broad manly sympathies, the erudite Professor traces the rise of different orders in the official ministry of the Church, we must refer him to the volume itself. We can only add that of all the English commentaries we know, and our reading has laid much among them, this is among the very best—indeed, we hardly know where to match it; in substance the most learned, in spirit the most broad and healthy, in style the most exquisite.

"CONGREGATIONALISM IN YORKSHIRE." *

A year or two ago, in reviewing in the columns of this journal, another County History of Congregationalism, we took occasion to express an opinion concerning the plan upon which, in our judgment, such histories should be written. We then suggested that the synoptical histories of the different churches should be placed in an appendix, and that "a real ecclesiastical history of a county is a history of its religious life in periods, in which its growth as a whole should be narrated. It would be possible to make such a work both interesting and valuable." The Rev. J. G. Miall must have been at work upon this history some time before these words were written, and we are glad to see that his own judgment led him to the adoption of this plan. It is the only one by which a mainly topographical history can be made readable.

An account of the progress of any religious ideas or organisations in a particular locality, inhabited by men more or less characterised by peculiarity of origin, of intellect, or of manners, should, we think, take note of the variance, if any, of religious life which may be exhibited in that locality. In regard to "Congregationalism in Yorkshire," we sit at the feet of the author of this work at the feet of a teacher. He says nothing upon this subject, and we therefore believe that there was nothing to be said. Yet the Yorkshire people have some characteristics which distinguish them from all other Englishmen. Charlotte Bronte could mark them well. Broadly painted, one would say that they have shrewdness, humour (in colloquy), and hospitality, combined in better proportions than any other of what we will term the English races. A soft southerner may think them somewhat rough, but the roughness is not of disposition or of feeling, but is rather the result of a more sturdy individuality than is often to be found in the south. Have these qualities been illustrated in their religious life? In what particular respect does the religious life of Yorkshire differ from that of Hampshire or Dorsetshire? Very little, if at all. It is characterised by more vigour, but is theology broader or narrower than it is elsewhere? Do the churches of this proverbially hospitable people pay their ministers better than the churches of the south? How, in a word, do their special characteristics, or combination of characteristics, find vent in their religious life? The author, who is an acute observer, and has lived long in one of the famous manufacturing towns in the county, does not give us any information upon this point. A member of the Anthropological Society would therefore, we dare say, turn away from his work. But in doing so he would forget that, of all the moral solvents, Christianity is the most powerful. It and it alone brings into one brotherhood all the

* *Congregationalism in Yorkshire. A Chapter of Modern Church History.* By JAMES G. MIALL. (London: Snow.)

races of the earth. If it does not altogether destroy local characteristics, it softens them down, and so softens them that, in respect to his religion, and his way of showing it, a Yorkshire Congregationalist or a Yorkshire church could not in any way be distinguished from one at the farthest south or west. Christian experience has dictated just the same ways of working to both. Minor differences there are, just as there are between the English and the Welsh, and perhaps these might have been noted; but the author is a better judge than we are as to whether they were worth noting.

The earliest Nonconformist life of Yorkshire was first Puritan and then mainly Presbyterian. Mr. Miall devotes some space to the narrative of the former, but only incidentally refers to the latter. When Mr. Scales projected the work of which this is the substantial accomplishment, it was intended to include the Presbyterians and the Baptists with the Congregationalists. As readers of history, we should have preferred this plan; but, with all our reverence for the character of Mr. Scales, we doubt whether he had the qualifications of an historian of even one denomination, much less of three. Both Presbyterianism and Congregationalism were offshoots of Puritanism; Mr. Miall traces the progress of the last-named only. The disadvantage of this is that it is impossible to give, without departing from the plan of your work, anything like a broad view of the progress of religious life. You cannot even tell to what extent Congregationalism has influenced the population of Yorkshire, because, in order to do so, you must enumerate all the other influences that have been at work upon the same population. When absolutely necessary, Mr. Miall indicates, or briefly describes, some of these influences, but when we read the passages in which such remarks occur, it seems to be obvious that the author would fain have taken the space for the fuller development of his own narrative.

This narrative is written with great clearness and faithfulness. It is not picturesque, but it is distinguished by great care and accuracy, while the author's industry is beyond all praise. The divisions of the history, also, are natural and logical, and local facts are well woven into the broader texture of general history. The first local Congregational fact is this:—

"Precisely when the first Yorkshire Congregational Church was formed we do not know. That at Scrooby has much claim to this distinction, as it was only a mile and a half from the edge of the county, and it included many Yorkshire inhabitants. Probably, the first Congregational Church actually constituted within the county was one in Hull, certainly existing before 1643 (see Dagger-lane, Hull). In that year the Rev. C. Marshall set up in his congregation at Woodchurh, near Morley, a society upon Independent principles. The records begin with the month of February. It seems so have been the first in the West Riding (see Woodchurh).

"Beverly or Sowerby might be the next. Our information respecting the last place is more complete than that which concerns the others. We have seen that Halifax and its neighbourhood had been pre-eminently distinguished by Gospel ordinances. Nathaniel Priestley speaks of the parish as 'the most eminent place that was to be found in all this county.' Sowerby had enjoyed the services of the Rev. John Broadley ('pastor dignissimus') and the Rev. Nathaniel Rathband, and it had many families of considerable influence amongst its inhabitants. Congregationalism was established here in 1645 by Henry Root. This minister, who had travelled much in his younger years, had been for a time settled at Gorton, which place he left to become assistant minister at Halifax parish church. He afterwards removed to Sowerby. (A controversy respecting Independency subsequently arose at Manchester. Samuel Eaton, just arrived from New England, had learned there the principles of Independency, and became active in disseminating them at Duckinfield, his then residence. Root published, in 1646, 'A Just Apology for the Church at Duckinfield,' 4to, which appears to have been intended to rebut some of the attacks made on Independency in Edwards' 'Gangraea'). Root's 'gathered church' was formed whilst he was holding the (now Episcopal) incumbency at Sowerby. It represented, not a building, but a spiritual society. We mention this to avoid the mistake to which the double meaning of the word 'church' often leads.

"The formation of this society was, however, extremely distasteful to the Presbyterians. They not only remonstrated against Root's views of church order and discipline, but when his society advanced to the election of deacons, they instigated some of the inhabitants to close the church doors on Sunday that the proceedings might not take place. And when, on the following Lord's Day, the pastor exhorted the people to stand by each other in defence of their rights, as Abraham did by Lot, and Moses by the Hebrew captives, they tortured his meaning into an argument for armed resistance."

Some sketches which we have marked are distinguished by great discrimination. Here is one on the characteristics of early Nonconformist preaching:—

"The preaching of the Nonconformist ministers was not without its peculiarities. Its forte was amplitude, not concinnity. Their topics were usually placed on a revolving wheel, till every phase of the subject had been exhibited and exhausted. No illustration was disdained, whether drawn from books or from living reality; there might be found sentences from learned authors, and often epigrams of the preacher's own. The value of the sermon was greatly intensified by the scarceness of exist-

ing books, and by the comparative rarity of the subject, for much preaching had not then made men familiar with Bible truths, and the Scriptures were mainly new to English readers. The times, too, were exciting; it was the duty of every minister to turn them to account; and the sufferings of the preacher greatly deepened the effect of his message, for there could be no doubt of the earnestness of the man who had shown himself ready to face all dangers rather than to forsake his God. If the speaker preached in peril, the hearer heard in peril too; and such conditions are not the elements of sleepy congregations. In addition to the ordinary services, frequent meetings were held under the head of thanksgiving or fast-days, commemorative of occasions of joy or sorrow. The word 'fast-day' must not, however, be understood too literally. It had the same general meaning which still obtains in Scotland. It is amusing to observe in the Heckmondwike Church record the following entry:—Nov. 14, 1678. Laid out for meat on the fast-day 00l. 0s. 0d. (is. 1d.), and it reminds us of South's sarcasm against Owen, that he began his fast after dinner. But in process of time 'fast-day' came to mean no more than a day of religious solemnity. Such a period always preceded the celebration of the Communion.

"It has been usual to regard the practice of reading sermons as of comparatively modern origin. This is clearly a mistake, though doubtless the habitués were formerly less frequent than now. The Scotch complained of Nys in 1643 that he read much out of his paper-book, and it is in evidence that Sharp, of Millhill, 'that incomparable preacher,' as Thoresby calls him, read his sermons. Where sermons were not thus delivered, ample notes were employed, even by Heywood himself. In some of the histories of Morley the expression 'preaching minister' is interpreted as if in contrast to one who read his sermon. In reality it was meant to be in opposition to one who merely read homilies, and perhaps could scarcely accomplish that."

And this, concerning the influence of Sunday-schools, is, as it is put by the author, new.

"Among the movements which characterised the early part of the present century, there was one peculiarity already adverted to, which in its present development became pricelessly valuable, and was destined to exert the most important future influence on the well-being of the Dissenting congregations. The old exercises of the Nonconformists had served their day till the minds of the young had grown dull beneath the infliction of the formal, precise, and measured doctrines of the Assembly's Catechism. When Sunday-schools were first introduced, they were not definitely affiliated to any special congregations; and it appears not to have been imagined, until about the beginning of the nineteenth century, what extraordinary powers the system possessed. The discovery was like a new revelation in Congregational life. Instead of the paid instructors with whom the movement began, voluntary agency became the very soul of the system; instead of the work being scattered over many localities, poor children were brought together in one focus; instead of the prominent commercial instruction hitherto given, Christians, instinct with spiritual life, poured out their convictions upon the minds of their scholars. Schoolrooms were not at first provided; the young were principally taught in pews in the chapels. Gradually the old catechism became disused, and from the Bible as a text-book, the heart of the teacher met the heart of the learner. When the advantages of the new system became apparent, it spread with extraordinary rapidity. Sunday-schools arose in all directions; suitable rooms were erected; and the religious education of the poor became 'the means of grace' to the whole congregation. Out of them came not only teachers of others, but ministers and missionaries; and every step in the process was a new illustration of the compound interest of doing good. When Mr. Moorhouse, of Huddersfield, first saw the children of his new Sunday-school marched into the chapel and seated in the aisles, he said, 'it was the happiest day of his life.'

In the *Synoptical History of the Yorkshire Churches*, which must have cost the author great labour, but which is wonderfully complete, we find the following curious memorandum of the payment of supplies. The extract refers to Bradford Dale, *alias* Thornton, *alias* Kipping.

" Sabbath day—

	s. d.
4 June, 1699 to Mr. Smith	8 6
18 " " to Mr. Lister	4 9
2 July, " to Mr. Ray	3 6
16 " " to Mr. Lister	4 6
18 Aug., " to Mr. Smith	7 0
Joseph Lister sent	10 0
24 " to Mr. Smith	9 6
2 June, 1700 to little Mr. Lister	6 0
16 " " to Mr. Lister	4 6
30 " " to Mr. Smith	11 0
14 July, " to Mr. Lister	6 0
28 " " to Mr. Wainman	3 0

For the times, this payment was equal to our own, and must not rank with the half-crowns or five shillings which, to our knowledge, have been offered to students for a Sunday's service or expenses minus service.

It will strike most readers of this history that the last chapter, which brings down the narrative to the present year, has in it the germs of the most interesting information. It is during the last thirty years that Congregationalism in Yorkshire has become a more than local power. In the history of this period occur the names of Hamilton, Scales, Ely, and Parsons, of the Baines's, the Crossleys, and other standard bearers of English Congregationalism. But, for obvious reasons, it was impossible for the author to treat of this period with adequate fulness. As far as was necessary he has touched it with both delicacy and care.

DR. FORBES ON ROMANS.*

All noble and impassioned speech falls instinctively into measure and cadence and rhythm. Unconsciously to himself, even the speaker who is most ignorant of the rules of art, illustrates them so often as he "unpacks his heart with words." Whence indeed are the canons of art derived? They are not arbitrary abstractions. They are simply deductions from the constant and observed facts of the more perfect kinds of utterance. They are the customs of the great singers or speakers reduced to general forms and stated as laws. It may well be, therefore, that the inspired Scriptures present a symmetry of structure, an accordance with artistic canons, of which their writers were wholly unconscious. The holy men who wrote as they were moved by the Holy Ghost may not have been poets and artists familiar with the rules of literary excellence. They may have been left to utter the thoughts God gave them each in his own style, and according to the measure of his capacity. Grant only that they had great thoughts to utter, and that they uttered them with the passionate fervour of men who brought a message from heaven to earth, and we may naturally expect to find in their utterances an illustration of the laws by which all noble and impassioned speech is governed.

Critics have often remarked that even a common scold, when her passion rises to a white heat, and much more an unlettered savage, moved to the very heart, rises into a rude eloquence, often into a genuinely poetic strain, as real and as effective as that of the minstrel or the orator—using unconsciously the very arts which give force and melody to the more conscious utterances of learning and culture. And therefore, to put our argument on the lowest ground, they sin against their own dictum, if, simply because some of the inspired writers were plain and unlettered men, they deny that their writings may conform to the rules and canons of art. The question should not be, though it sometimes is, prejudged in this way. It should rest on its own proper evidence. If we find that the speeches of St. Peter and the epistles of St. Paul, regarded simply as literary compositions, are marked by the very excellencies and symmetries, the same happy response of part to part, the same artistic blending of the several parts into a harmonious and powerful whole, which we find in the writings and orations of more learned, but not more gifted, men, let us say so, nor fear to use and apply any canon of art which lights up their meaning or illustrates their beauty.

Even those who believe in and love the Bible sometimes shrink—these, however, out of reverence, though perhaps not a reverence according to wisdom—to dwell on its literary qualities, or to use the artistic canons which explicate its sense. Dr. Forbes is not of these, although a most reverent student and expositor of the Word. He holds that *parallelism* is an artistic law of all the higher Hebrew thought and expression. He believes, with Bishop Lowth, that it "furnishes one of the most valuable aids ever presented to the interpreter." And he fearlessly applies it to the exposition of Holy Writ. In the volume before us, a volume of nearly five hundred closely printed pages, by the aid of this law, he analyses St. Paul's Epistle to the Romans, endeavouring to give "a clear and comprehensive view of its main scope and design," and modestly hoping that he has, in virtue of his reliance on the law of parallelism, frequently been able to trace the sequence of thought, where it has escaped the penetration of minds more highly gifted than his own. He has done his work well; with the patient industry which shrinks from no toil, however heavy or minute. And we are bound to confess, after examining the more critical passages with some care, that he has often succeeded in throwing a new and welcome light upon them. No future commentator on this Scripture, in which are many things hard to be understood, can safely overlook his elaborate analysis of its contents. At the same time, and heartily thanking him for the help and pleasure he has given us, we cannot but add that, like many other scholars, he rides his hobby a little too hard. The law of parallelism, at least in his hands, yields valuable results; but it will not do all that he seems to expect of it. A good key, it will not turn all locks. It is natural that he should overrate a law which has been too much neglected, and which he uses to such happy purpose. But we may be permitted to remember—we have great need to remember—that parallelism is not the only law of interpretation; and that no law and no code of laws, however complete, will suffice

* *Analytical Commentary on the Epistle to the Romans.* By Rev. JOHN FORBES, LL.D. Edinburgh: T. and T. Clark.

the expositor. Insight and genius, no less than a spirit attuned by long and devout meditation and equipped with critical appliances, are requisite for the interpretation of spiritual mysteries. These are not to be reached by artistic canons, however true, or by the most skilful and scientific manipulation of them. Dr. Forbes, not without reason, has great faith in parallelism. In his preface he cites his application of it to that intricate and perplexed passage, Romans v. 12—21, as one of its triumphs. But even in his skilful hands this law utterly fails to open up its central mystery. For aught that he has discovered, the mystery latent in the inspired words which make the effects of the righteousness of Christ coextensive with the effects of Adam's sin, remains involved in impenetrable darkness. To our minds he never once rises to the only satisfactory solution of the problem, though he devotes many pages to the consideration of it. This is not the place for the discussion of so recondite a theme, or we should be tempted to break a lance with him—perhaps with many more. But though in this, and one or two other of the profounder passages in the Epistle, we get little help from his laborious commentary, it will be found a valuable aid to all thoughtful students of the Word.

THE MAGAZINES.

Though the *Contemporary Review* has several articles of considerable merit, they are all thrown into the shade by the very remarkable paper of the editor on the "Church of the Future." The writer starts with the assertion that as the whole course of events from the passing of the Toleration Act down to the Abolition of Church-rates has marked a continual advance towards the severance of Church and State, so the "next term in the free national development" must be the completion of that severance. "Whether years, or decades of years, be taken for the accomplishment of this; however it may be deprecated, and however opposed; 'accomplished it will certainly be.' He seeks, therefore, to prepare the minds of his brethren for what he regards as an inevitable change, manfully opposing himself to their most dominant prejudices and showing how little ground there is for the alarm in which they indulge as to the results of disestablishment. Such a paper is a sign of the times. We know not whether most to admire the author's wisdom or his courage, the candour of his admissions, or the moderation of his spirit, the frankness of his utterances or the breadth of his charity. How much it must have cost one occupying such a position to arrive at the conclusions he has here announced, and how much more to publish them, it is impossible for any of us to calculate. Surely no Church need despair of its future, whatever may come of its endowments and honours, which has among its leaders a man possessed not only of so much practical sagacity but of such true Christian heroism. It is something for us to have a Dean of Canterbury telling his brethren that the Church will be the gainer for disestablishment and doing justice to the motives even of Liberationists. We may well bear the denunciations of the Bardsleys and Massinghams, when one of the most distinguished ornaments of the Church can say with a generosity that does equal honour to his head and his heart—"The most zealous Nonconformist, if he be also a zealous Christian, may ardently wish for the Church of England power to do her work on the population entrusted to her, and may believe that the issue of the present system is to withhold that power." And not only may this be so, but, having the privilege of knowing several of the leaders of the Liberation movement, I am able to say that it is so." Among other articles we may notice one full of sound and valuable suggestions on "Preachers and Preaching," by the Rev. James Davies, who shows a remarkable freedom from mere professional feeling, with that common sense in the exercise of which preachers will often find the solution of many of their difficulties. As he says, "Those who will set up their backs against a drowsy spin-text will listen, in spite of themselves, to a real preacher." But to be a real preacher a man must study nature and human nature as well as books, must know the world as well as the Church, must speak in the language of ordinary life and not of theology. Principal Tulloch gives us the first part of a sketch of Jeremy Taylor and his great work, marked by his usual discrimination and fulness of information. The paper on the "Food Supply of London" is extremely interesting. There are important lessons in its figures which neither philanthropists nor statesmen ought to overlook or neglect.

Fraser also opens with an ecclesiastical article in which the essays on Church policy are reviewed with great fairness. The writer puts very clearly some points which those who are in the habit of vaunting the extreme liberality of the Church of England, and the wide latitude enjoyed by her clergy, are very apt to overlook. With great care, too, he analyses Mr. Fowle's statement that democracies are in favour of Established Churches, an assertion startling enough in the face of the fact that whatever democracies in the abstract may feel relative to State Churches, "the concrete democracies of America and Australia repudiate them."

There is a good deal of truth which the defenders of Establishments, and especially those of the Broad Church school are apt to ignore, put with much force and terseness. The author of the paper on "Trades Unionism" in the City and Mayfair," writes with an earnestness and strength that indicates the intensity of his convictions, but his feelings lead him to press his point too far, and lay him open to the attacks of those who are sure to seize upon his weak points and leave those in which he is really strong altogether unnoticed. We are glad to see that the editor invites a reply. The article on "Poetry and George Eliot" deals with the "Spanish Gypsy" more wisely than the indiscriminate eulogists who have sought to give it a place in our poetry far higher than that to which it is fairly entitled. There seems to us considerable justice in the criticism which pronounces some of the finest passages too rhetorical, reminding the reader of Lord Macaulay or Ruskin rather than of Keats.

Blackwood has another long article on Mr. Disraeli, evidently intended to convince the world that he was always in favour of household suffrage. The point is not worth the trouble bestowed upon it, especially as all this special pleading cannot get rid of the awkward facts of 1866, the grounds on which Mr. Gladstone was attacked, and the alliance with the Adullamites. If it pleases the Premier's friends to say that all the time he was working for household suffrage, we make them welcome to the point, wondering only at the taste which leads them to glory in the success of the wretched deception they thus impute to their favourite leader. A writer on "Religious Equality and Unlimited Formulas," protests against the absolute right to religious equality, and indeed against absolute rights altogether, maintaining that they are nothing better than pure fictions, but admits—we suppose we ought to be thankful for the admission from such a quarter—that the wisdom and expediency of State Churches may be open to question. The author hardly seems to understand what the rights of conscience are, indeed would probably deny that there are such rights at all, but we suppose would also deny the absolute right of a State Church, and argue the whole as a question of policy. In the series of historical sketches of the reign of George II., we have a portrait, done with tolerable fairness, of the Reformer, John Wesley. A paper on "Clever Women" shows with considerable ingenuity and success, by a review of the trials of governess life, as narrated in an old and almost forgotten story, how much women have gained by the relaxation of the prejudice against female authors, and the opening to "quiet unpretending talent in women," of a field in which their power may be employed to the best advantage. Cornelius O'Dowd is very confident in his predictions of war, and of war for which Belgium will probably furnish the battle-field, but he wrote before the Spanish Revolution had changed the aspect of affairs.

The Cornhill, fortunately for most of its readers, brings the "Bramleighs of Bishop's Folly" to a close. Not that the tale is a poor one, but that the length to which some of these serial stories run makes them wearisome. A new story, "Lettice Lisle," opens very fairly. An interesting critical paper of "Notes on Othello," some brief but instructive "Glimpses of Mauritius," and a very thoughtful "Dialogue on Finality," whose title is not very happily chosen, are among the principal features of the number. The account of "Colonial Parliaments" is good, and ought to be read by some snobbish politicians who talk very frequently of the sins of these struggling children of the "Mother of Parliaments" without any accurate knowledge either of their excellencies or defects.

The St. James' Magazine relies mainly upon its fiction, which is abundant in quantity and of fair average quality. Its "padding" would be better if the articles were longer and more elaborate. It has some good topics, but they hardly receive as full treatment as they deserve. The sketch of the interior of a Government office in the paper entitled, "On Her Majesty's Service," is interesting enough as far as it goes, but might with advantage have been extended. The account of the street stationers of London, which we suppose will be followed by sketches of other "Stepsons of Toil" (an affected and unmeaning title), is extremely interesting.

In the Gentleman's Magazine we have an attempt to glorify the Ministry in one of Mr. Eydel's papers on "My Last Session." We are wearied enough of the continual eulogies on Mr. Disraeli's cleverness, yet the present writer has struck out a new line for himself when he commends the financial abilities of Mr. Ward Hunt, the administrative abilities of Lord Mayo, and the oratory of Mr. Hardy, who, we are told, "carries the older members back to the days of Sheil." The papers on "Coursing," on a "Yorkshire Show-yard," and on "Host and Guest," are well done, and will be acceptable to the classes of readers for whom they are specially designed.

Belgravia, Temple Bar, and the Argosy, have attractions for those who value magazines mainly for their stories. In the first we notice, besides the stories, a well written paper on "London Clubs" of the present, and one of G. A. Sala's rattling sketches of travel entitled, "The Great Circumbendibus." Temple Bar is directing attention to some faults of our present system of treating prisoners in a well-told story of "Six Years in the Prisons of England." The Argosy has a historic sketch of "Lady Raleigh and Lady Rich."

Cassell's Magazine has the completion of Moy Thomas's story, which we shall notice separately before long. The "election papers" on the "Man in the Moon" and the "Old Franchises and the Old Boroughs" are very good, but we were amused to find the writer, after debarring himself from "political disquisition," pronouncing a very decided judgment in favour of small boroughs. Both the magazine and the Quiver gives us numbers of full average excellence.

BRIEF NOTICES.

We have received the first volume of Barnes's Notes on the Book of Psalms. (London: Hamilton, Adams, and Co.) We defer our examination of them till the work is complete. So far as it has gone, we cannot say that we are greatly impressed by it. It is hardly up to the Barnes mark—never a very high one.

We have also received the first part of A New Translation of the New Testament, by J. B. ROTHERHAM (Manchester: S. O. Prior), which claims as its *differentia* special attention to the force of the article, the tenses, and the local idioms of the Greek text. We reserve our verdict till we have a broader basis of evidence for it.

Small Tableaux. By the Rev. CHARLES TURNER, Vicar of Grasby, Lincoln. (London: Macmillan and Co.) It must be pleasant to have a faculty like this of Mr. Turner's. A poet he is not; but he has poetic faculty, culture, and taste. And many of these sonnets are very sweet. Mr. Turner does not at all over estimate his powers, consequently, there is no straining in the volume. Tenderness and truth are here, and a beautiful repose. Mr. Turner has written this volume as a pastime, and as a pastime many readers will accept it. Verse is here fulfilling no high ends, but it is ministering pure pleasure. We quote a sonnet on "Vienna" and "In Memoriam," not because it is the best, but because it echoes some of the strains of Mr. Turner's brother, the Laureate.

"Roused by the war-note, in review I passed
The politics of nations; their intrigues;
Their long-drawn wars and hates; their loves and
leagues.

But when I came on sad Vienna, last,
Her scroll of annals, timidly unrolled,
Ran backward from my helpless hands! the woe
Of that one hour that laid our Arthur low,
Made all her chronicle look blank and cold.
Then turned I to that Book of memory,
Which is to grieving hearts like the sweet south
To the parched meadow or the dying tree;
Which fills with elegy the craving mouth
Of sorrow—slakes with song her piteous death;
And leaves her calm, though weeping silently."

Gleanings.

A lady of fortune at Fontenay-sous-Bois has just committed suicide. She had a boil on her nose, and was afraid of being disfigured.

The vintage of 1868 in France is estimated at 1,320,000,000 gallons—or, in round numbers, thirty-three gallons for every man, woman, and child in France.

ROAST DONKEY!—Everybody who has eaten roast donkey has pronounced it excellent. In flavour it is said to resemble turkey, though the colour is considerably darker. The accomplished *gourmet* is aware what animal it is that contributes most largely to the composition of the best sausages in the world—the Lyons sausages. The animal in question is a very clean feeder, cheap, hardy, and subsists easily at little cost, and it seems within possibility that donkeys may be reared on the poorest commons not only as beasts of burden for the use of the poor, but as a luxurious addition to the banquets of the rich; and since France, Austria, Russia, Belgium, Denmark, and other countries have taken to hippophagy, the donkey may be expected, at an early period, to make a successful invasion of the United Kingdom in a new character.—*Macmillan's Magazine for October*.

COSMETICS AND CREDULITY.—We are not going to reproduce, for our readers' entertainment, any of the evidence which came out on the trial of Madame Rachael, of whom we will only say, in passing, that her condemnation was most just. The philosopher is neither startled at hearing of soap at two guineas a cake, nor of the dew of Sahara or the water of Jordan at fabulous prices, nor at the faith of the prisoner's daughter, who swore that these waters came from the East. Equal miracles of faith are displayed with regard to the fat of the bear or the cream of Circassia, and equally extravagant sums are squandered on lying trumpery by women who think frugality one of the first virtues in all except cosmetics. A peculiar hair-restorer, at the present moment enjoying a wide popularity, is said to be made of herbs from Western America; sceptical chemists, however, discover in it a strong solution of acetate of lead.—*Medical Times and Gazette*.

THE HARVEST MOON.—The harvest moon is sadly out of time this year—that is if, according to the astronomer's precept, we regard as the said moon that which will be shining at about the beginning of October. But upon this point there may be difference of opinion. When the savans are appealed to they disclaim the term harvest moon as not pertaining to their science; but, if pressed for a definition, they give it that it is that full moon which falls nearest to the autumnal equinox, or the 21st of September; and they base their selection upon the fact that the astronomical conditions which produce the early moon-rise night after night are most favourably

fulfilled by the moon of that date, or the nearest to it. But this may throw the harvest moon, as it does this year, into October, altogether too late for the purposes which they who believe in final causes would tell us the said moon is ordained to answer. The full moons that fall near the end of August and middle of October are in nearly as good orbital conditions for producing the early rising as that which happens at about the time of the equinox; and this complicates the question as to which is the harvest moon, by giving us several moons to choose from. After all, it comes to this—that, theoretically and astronomically, the harvest moon is the full moon nearest to the 21st of September; but, practically and agriculturally, it is that which best suits the harvester, on whatever date it may fall.—*Once a Week*.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 83, for the week ending Wednesday, Sept. 30.

ISSUE DEPARTMENT.

Notes issued	£34,897,075	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	10,897,075
	£34,897,075		£34,897,075

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securi-
Rest	2,621,720	ties (inc. dead)
Public Deposits	5,326,290	weight annuity) £14,940,181
Other Deposits	18,728,117	Other Securities .. 16,366,692
Seven Day and other		Notes .. 10,505,805
Bills ..	621,550	Gold & Silver Coin 1,104,061
	242,916,689	242,916,689

Oct. 1, 1868. GEORGE FORBES, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

GREY.—September 29, at Olney, Bucks, the wife of the Rev. John Temperley Gray, of a son.

HENDERSON.—October 4, at 82, Milton-road, Stoke-Newington, the wife of Mr. J. T. Henderson, of a son.

MARRIAGES.

COOK—THOMSON.—September 22, at the Independent Chapel, Newport, Salop, by the Rev. John Cook, of Uttoxeter, father of the bridegroom, the Rev. Albert Cook, of Manchester, to Catherine, daughter of Mark Thomson, Esq., of Newport.

TURNER—SWIFT.—September 22, at the Baptist Chapel, Barnsley, Mr. John Turner, Arnes Main Colliery, to Ann, only daughter of the late Mr. Thomas Swift, of Barnsley.

MARRIAGE—THOMPSON.—September 20, at the Friends' Meeting-house, Bridgwater, Wilson, eldest son of Edward and Lucy Marriage, of Colchester, to Mary, second daughter of Francis James and Rebecca Thompson, of Bridgwater.

MONRO—POTTER.—September 20, at Hardwick-street Church, Buxton, by the Rev. S. Dally, of Matlock, Mr. James M. Monro, architect, Glasgow, to Sarah Mary, eldest daughter of the Rev. T. G. Potter, of Buxton.

SPANTON—OSBORN.—September 20, at the Liverpool-road Chapel, Islington, by the father of the bride, John Willson Spanton, to Edith, daughter of the Rev. Dr. Osborn.

MICHIE—LAYTON.—September 20, at the Union Church, Patney, by the Rev. G. Nicholson, William Michie, late of Kirkaldy, to Louisa, only daughter of Mr. L. Layton, of Patney.

HATTON—LLOYD.—September 20, at the Independent Chapel, Stafford, by the Rev. W. K. Vaughan, of Nottingham, the Rev. Thomas Hatton, of Dronfield, Derbyshire, to Emily Elizabeth, only daughter of Thomas Lloyd, Esq., of Rotherby-bridge.

WEBB—CROWE.—September 20, at the West-end Chapel, Hammersmith, by the Rev. Edward Webb, of Tiverton, Devon, father of the bridegroom, assisted by the Rev. Philip Ballhache, Edward Samuel Webb, to Sara Jordan, youngest daughter of Edward Frederick Crowe, of No. 2, The Avenue, Ravenscourt Park, Hammersmith.

DEATHS.

PEMBLE.—September 24, in his seventy-first year, Mr. Henry Pemble, Aston Park, Birmingham, formerly Independent minister at Stockton-on-Tees and Rugeley, afterwards for thirty years an active village preacher, and twenty years a deacon of Carr's-lane Church, Birmingham. The glory of Christ and the salvation of men were the great interests of his life.

BOWLY.—September 20, Jane Dearman, the beloved wife of Samuel Bowly, Esq., of the Horsepools, near Stroud, Gloucestershire, aged nearly sixty-two.

RONEY.—September 20, at 60, Cleveland-square, Hyde Park, W., Sir Cusack P. Roney.

CHESTER.—October 5, at 62, Rutland-gate, Harry Chester, Esq., aged sixty-two.

Markets

CORN EXCHANGE, LONDON, Monday, Oct. 5.

There was a moderate supply of English wheat to this morning's market, which was taken by our millers at the rates of this day's night. Heaviness still prevails in the trade, and where sales of foreign were pressed were pressed rather lower prices had to be taken. Barley firm. Beans and peas rather dearer. There is a large arrival of oats for the week, by far the greater portion being from Russia. As the season for Russian shipments is now drawing to a close, there was a good inquiry for this description to-day, at the rates of Monday last. New oats were very slow of sale, and must be written fully 6d. per qr. cheaper.

CURRENT PRICES.

	Per qr.		Per qr.	
	s.	s.	s.	s.
WHEAT—				
Essex and Kent,				
red, old ..	—	to —	Grey ..	43 to 45
Dark new ..	54	57	Maple ..	46 48
White, old ..	57	62	White ..	46 48
new ..	57	62	Boilers ..	44 48
Foreign red ..	56	60	Foreign, white ..	41 47
white ..	60	63		
			Rye ..	40 42
BARLEY—				
English malting ..	85	87	Oats—	
Chevalier ..	43	49	English feed..	27 34
Distilling ..	88	42	" potatoe ..	31 36
Foreign ..	84	88	Scotch feed ..	— —
			" potatoe ..	— —
MALT—				
Pale ..	—	—	Irish black ..	23 26
Chevalier ..	—	—	" white ..	23 26
Brown ..	54	62	Foreign feed..	25 28
BEANS—				
Ticks ..	45	47	FLOUR—	
Harrow ..	46	49	Town made ..	44 60
Small ..	—	—	Country Marks ..	44 61
Egyptian ..	—	—	Norfolk & Suffolk	58 59

METROPOLITAN CATTLE MARKET.

LONDON, Monday, Oct. 5.—The total imports of foreign stock into London last week amounted to 8,317 head. In the corresponding period in 1867 we received 10,446; in 1866, 8,451; in 1865, 26,542; and in 1864, 14,308 head. The market was fairly supplied to-day with foreign stock, in tolerably good condition; whilst there about 5,000 foreign sheep at the water-aisle. Sales progressed steadily, and prices had an upward tendency. The arrivals of beasts fresh up from our own grazing districts were on the increase, and in somewhat improved condition. For most breeds the demand was in a sluggish state, and last Monday's prices were barely supported. The best Scots and crosses sold at 5s. 4d. per Siba. From Lincolnshire, Leicestershire, and Northamptonshire we received 2,500 shorthorns; from Scotland, 44 Scots and crosses; and from Ireland, 240 oxen, &c. On the whole we were fairly supplied with sheep, of improved quality. The best Downs and half-breds were in improved request, at 2d. per Siba, more money. Other breeds of sheep met a slow inquiry, at late rates. The top figure was 5s. 4d. per Siba. Prime calves moved off freely, on rather high terms. Inferior calves were a slow sale at late rates. The supply was moderately good. The demand for pigs ruled steady, at very full prices—viz., from 8s. 4d. to 10s. 4d. per Siba. The number of pigs on offer was only moderate for the time of year.

Per Siba, to sink the Offal.

	s. d.				
Inf. coarse beasts	3	2	3	4	5
Second quality	3	6	3	10	10
Prime large oxen	4	0	5	0	0
Prime Scots, &c.	5	2	5	4	6
Coarse inf. sheep	3	3	3	8	8
Second quality	3	10	4	4	4
Pr. coarse woollen	4	6	5	0	0

Suckling calves, 22s. to 26s.; and quarter-old store pigs, 23s. to 27s. each.

NEWGATE AND LEADENHALL, Monday, Oct. 5.

These markets are fairly supplied with each kind of meat. On the whole, the demand is inactive, at our quotations. The imports of foreign meat into London since our last have been 18 packages from Haarlingen, and 44 from Hamburg.

Per Siba, by the carcass.

	s. d.				
Inferior beef	3	0	3	4	5
Middling ditto	3	6	3	10	10
Prime large do.	4	0	4	4	4
Do. small do.	4	6	4	8	8
Large pork	3	2	3	8	8

BOROUGH HOP MARKET, Monday, Oct. 5.—Our market has hardly been so active during the past week, inferior grades moving off very slowly. The Bavarian market is reported dearer for finest samples, and similar advices have been received from Bohemia and Alsace. The Belgian market has not been well supported of late, and quotations are considered easier. New York advises to the 19th ult. state that the recent unfavourable weather experienced during the latter part of picking will seriously affect the appearance of the new samples, and fine colour qualities will probably find ready buyers at an advance upon present quotations. Mid and East Kent, 3s. 10s., 5s. 10s., to 7s.; Weald of Kent, 3s., 4s. to 5s.; Sussex, 2s. 10s., 5s. 10s., to 4s. 10s.; Farnham, 4s. 10s., 6s. 10s., to 6s. 10s.; Country, 4s. 10s., to 6s. 10s.; Bavarians, 5s. 10s., 6s. 10s., to 6s. 10s.; Belgians, 5s. 10s., 6s. 10s., to 6s. 10s.; Yearlings, 5s. 10s., 6s., to 6s. 10s. The importations of foreign hops into London last week amounted to 571 bales from Antwerp, 13 Bremen, 98 Dunkirk, 75 Ghent, 211 Hamburg, 5 Ostend, and 768 bales Rotterdam.

PROVISIONS, Monday, Oct. 5.—The arrivals last week from Ireland were 1,773 firkins butter, and 2,001 bales bacon, and from foreign ports, 19,326 casks, &c., butter, and 2,167 bales bacon. The Irish butter market ruled steady, influenced by the high advice from Ireland, and any sales effected were at an advance of 2s. per cwt., but the dealers purchase cautiously. Foreign met a fair sale; best Dutch advanced to 12s. to 13s. The bacon market ruled quiet, without change in prices.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday Oct. 5.—These markets are well supplied with potatoes. The trade is rather quiet at our quotations. The imports into London last week consisted of 184 bags 10 sacks Antwerp, 481 sacks 270 bags Boulogne, 149 sacks Dieppe, 1,922 sacks Dunkirk, 1 bag Rotterdam, 163 sacks Brussels, 5 bags Hamburg, and 360 bags Havre. English Regents 80s. to 160s. per ton, Scotch Regents 100s. to 130s. ditto, Jersey 70s. to 100s. ditto, and French 40s. to 80s. ditto.

SEED, Monday, Oct. 5.—Not much red cloverseed offering for sale, and prices were nominally the same as last week; one choice sample of new appeared, worth 7s. White qualities were held at full prices, with little passing in this article. Trefolias were held on former terms, but few sales were effected. White mustardseed was steady in value and demand. Winter tares met a fair sale at more money. Spring foreign were offered on former terms; quality very fine, but not yet wanted.

WOOL, Monday, Oct. 5.—Since the close of the London colonial wool sales there has been rather more inquiry for English wool, and prices have shown more firmness. The market, however, is still overstocked with foreign produce, and in the face of further heavy importations we do not look for any considerable improvement in the quotations.

OIL, Monday, Oct. 5.—For linseed oil there has been only a moderate demand, and prices have ruled easier. Rape is quiet. Olive oils are steadier, but cocoanut is offered on lower terms. Palm is firmly held. Turpentine and petroleum are inactive.

TALLOW, Monday, Oct. 5.—The market is firm, with an upward tendency in prices. Y.C. on the spot is quoted at 47s. 6d. to 47s. 9d.; Town tallow, 48s. 3d. nett cash.

COAL, Monday, Oct. 5.—Market without alteration from last day's rates. WallSEND Hetton, 19s. 6d.; HaweLL, 19s. 6d.; New Belmont, 16s. 6d.; Wharncliffe, 16s. 6d.; Original Hartlepool, 19s. 6d.; Tees, 19s.; Heugh Hall, 18s. 3d.; Tunstall, 16s. 6d.; Elliott W. E., 18s. 4d.; Hartleys, 16s. 2d.; Ships fresh arrived, 38; ships left from last day, 15—total, 48; ships at sea, 55.

HOLLOWAY'S PILLS.—The slightest indisposition, to prevent its rapidly running from bad to worse, demands attention before the winter fairly sets in. A few doses of these thoroughly purifying and strengthening pills will always be beneficial when the least disorder reigns, or when nervous fears oppress. Two or three pills at bedtime have the happiest effect in promoting perfect digestion, whereby the muscles are rendered more vigorous, the spirits more buoyant, and the entire frame more hardy. Holloway's medicine increases the quantity of nutriment derivable from a given quantity of food, releases the stomach from the disagreeable feelings attending indigestion, and the mind from the hypochondriacal thoughts more annoying and more exhaustive to the nervous system than absolute pain.

Advertisements.

TO the FREEMEN and ELECTORS of the CITY of YORK.

GENTLEMEN.—

The adoption of myself as one of the Candidates in the Liberal interest for York, by the enthusiastic vote of the Electors assembled in the Concert Hall on the 7th inst., renders it a most pleasurable duty for me to announce to you, individually, as well as collectively, my hearty acceptance of the honour so unanimously conferred upon me.

If, in accordance with the anticipation then created, I shall be once more elevated to the distinction of representing your ancient city in Parliament, it will be my anxious aim faithfully to fulfil all those obligations which relate to the welfare of the country in general, and to render to the immediate interests of York every service in my power.

Happily for me, I have not at this time to appear before you with words of promise merely, the votes which I have given on various important questions whilst I had the honour of a seat in the Legislature will afford sufficient evidence of the sincerity of my political professions. The changes which have been sanctioned by Parliament since the Reform Act of 1832, in the removal of Civil and Religious disabilities, in the Repeal of the Corn Laws, in the emancipation of trade from the shackles of a restricted system, in the adjustment of Taxation, and in the diffusion of education, have tended to promote the well-being of the community, and afford, also, satisfactory ground for the conviction, that our future course of legislation, based upon the good sense of the now expanded constituencies of the realm, will prove to be wise, just, and sanitary.

By a considerable number of you, the privilege of the franchise is, for the first time, about to be exercised, and it seems to me only natural that you should desire to record your votes at the approaching election, and therefore I have cheerfully assented to the co-candidature of J. H. Gladstone, Esq.—a gentleman, whose general position and political views secured for him a most flattering reception from the numerously-attended electoral meeting of the 7th inst.

The future status of the Irish Church will, in all probability, be one of the first questions demanding the attention of the next Parliament.

It appears to me, that amidst all the difficulties affecting legislation for the sister country, we ought resolutely to conform to the maxim, "Be just, and fear not."

I agree with the sentiment expressed years ago by the Rev. Dr. Arnold, of Rugby, in relation to Protestant ascendancy in Ireland, that it indicates "a want of faith in God, and an unholly zeal to think that God can be served by established injustice."

I trust that the day will yet arrive when our Irish brethren will be satisfied with our efforts to promote their prosperity, by the adoption of what Mr. Maguire, the member for Cork, has well described as "a policy of conciliation based on justice."

On the subjects of protection to the working man, and of the establishment of Courts of Conciliation, with a view to obviate the evil of "strikes," I am in accord with the philanthropists of the day; and in regard to all statutes regulating the relation of man to man, I would endeavour to infuse into them the leaven of that Christian maxim—"Whosoever ye would that men should do to you, do ye even so to them."

I cannot conclude this address without referring to the circumstance of the withdrawal of Mr. Leesman at this time from the candidature for York.

Very deeply do I regret the cause, and fervently do I hope that his health, which has suffered by a too severe attention to his Parliamentary duties, may be re-established, and that he may be able, ere long, to render effective assistance to the great political party with which he has been so long associated.

I am aware that there are subjects of a political character in which you, as citizens of York, take a deep interest, to which I have not adverted, but I trust that my recorded votes upon almost every question of serious importance, or, which, of late years, may have been the subject of Parliamentary discussion, will be deemed by you a sufficient reason for my refraining from now trespassing at greater length upon your attention.

With every sentiment of respect, and soliciting the favour of your support,

I am, Gentlemen, yours most sincerely,

J. P. BROWN-WESTHEAD.

Lea Castle, 9th Sept., 1868.

UNITED KINGDOM ALLIANCE for the TOTAL SUPPRESSION of the LIQUOR TRAFFIC.

The ANNUAL PUBLIC MEETING of the Members and Friends of the UNITED KINGDOM ALLIANCE will be held on TUESDAY, October 18th, 1868, in the Large Room of the FREE TRADE HALL, MANCHESTER.

The following leading friends of the movement are expected to take part:—

Sir Walter C. Trevelyan, Bart., President.

Sir Willfrid Lawson, Bart.

Sir Robert Briscoe, Bart., High Sheriff of Cumberland.

Sir John Bowring.

The Most Rev. Archbishop Manning.

The Ven. Archdeacon Sandford, B.D., Hon. Canon of Worcester.

Dr. Mackenzie, J.P., Provost of Inverness.

Professor George Rolleston, Oxford.

Professor F. W. Newman, Bristol.

Rev. William Taylor, of California.

Rev. John S. Workman, Wesleyan Minister, London.

Alderman George Tatham, Leeds.

Samuel Pope, Esq., Hon. Sec. &c.

The Chair will be taken by

W. ROMAINE CALLENDER, Jun., Esq., J.P., F.A.S.

Admission by Ticket:—Reserved Seats, One Shilling; Gallery and Body of Hall, Free; to be obtained from the Alliance Offices.

Registered Seats may be secured 1s. 6d. each.

Doors open at Six, and Chair to be taken at Seven o'clock prompt.

** The General Council will sit in the Assembly Room from Ten to Three.

United Kingdom Alliance:

Office, 41, John Dalton-street, Manchester.

SIX POUNDS PER WEEK WHILE LAID UP by INJURY, and £1,000 in case of Death caused by Accident of any kind, may be secured by an annual payment of from 2s to 2s 5d. to the RAILWAY PASSAGERS ASSURANCE SOCIETY. Railway accidents alone may also be provided against by insurance tickets for single or double journeys. For particulars apply to the Clerks at the Railway-station, to the local agents, or at the offices, 61, Cornhill, and 19, Regent-street.

W. J. VIAN, Secretary.

THE NEW ELECTRIC ORGAN, daily at a quarter to three and a quarter to eight. Organist—Herr Schalkenbach. Optical Lectures and Professor Pepper's New Lecture on the last "GREAT SOLAR ECLIPSE." Re-engagement of George Buckland, Esq., for his Popular Musical Entertainment. All the other Lectures and Entertainments as usual at the ROYAL POLYTECHNIC. Open from 12 to 5 and 7 to 10. Admission to the whole, 1s.

TO DRAPERS.—Re-engagement as JUNIOR, by a Young Man, aged 19. 3½ years' experience. Good reference. G. W., Mr. T. Chamberlain's, Walsworth-road, Hitchin.

THE ASYLUM FOR IDIOTS, Earlswood, Redhill, Surrey.—The AUTUMNAL ELECTION of this Charity will occur on Thursday, the 29th inst., at the London Tavern, Bishopsgate-street, for the purpose of choosing 25 applicants, viz., five for life, and 20 for the ordinary period of five years, from a list of 230 approved candidates, without prejudice to scrutiny. The poll will commence at Twelve, and close at Two o'clock precisely.

JAMES ABBISS, Esq., J.P., Treasurer, in the Chair.

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Office, 29, Poultry, E.C., October, 1868.

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